THE TASK AHEAD

The Missionary Crisis of the Church

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THE MISSIONARY CRISIS OF THE CHURCH

BY

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METHODIST EPISCOPAL CHURCH, SOUTH

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CENTENARY COMMISSION
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PREFACE

THIS volume is published and distributed under the authority of the Home Base Committee of the Board of Missions and the Executive Committee of the Centenary Commission of the Methodist Episcopal Church, South. Its purpose is two-fold: First, to present a comprehensive view of all the missionary work of the Church, Home and Foreign, both General and Woman's Work; Second, to announce and seek support for the Advance World Program, which is a plan for maintaining this work.

A perusal of this book will show that the Methodist Episcopal Church, South, is in the midst of a serious crisis which may result in a catastrophe. No Church in the world has been more sincere in its efforts to evangelize the dark corners of the earth, and none has developed a finer or more successful missionary system. During the past few years our strides have been truly remarkable.

As the Centenary period draws to a close the problem of maintenance arises. We cannot support our enlarged program on an income which had to be largely supplemented even before we made the advance. The pressure upon our resources has already proven too great and the General Work has already incurred a heavy indebtedness. Now we must decide whether we shall increase our income so as to meet our expenses and continue our missionary policy, or whether we shall retreat to the policy of bygone days and retrench in our work by abandoning mission fields, recalling missionaries, and closing institutions.

Convinced that our Church will never consent to such a retreat, we have formulated the Advance World Program. It is offered to our preachers and people as our plan for continuing in the Missionary business on a worthy scale. And we most earnestly solicit the sacrificial cooperation of all congregations in insuring its success.

BISHOP W. B. BEAUCHAMP,
Chairman, Centenary Commission.
Chairman, Home Base Committee, Board of Missions.

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MRS. J. H. MCCOY,
MRS. J. W. DOWNS,
Home Secretaries, Board of Missions.

JOHN WESLEY

"I LOOK UPON ALL THE WORLD AS MY PARISH."

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INTRODUCTORY SECTION

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THE WORLD PARISH OF THE METHODIST EPISCOPAL CHURCH, SOUTH

THE TASK AHEAD

CHAPTER I
METHODISM AND MISSIONS

THE charter of Christianity is the Great Commission: "Go ye into all the world and preach the gospel to the whole creation." This makes of any Church that claims the name of Christian a missionary organization, and in so far as it departs from missionary activity it loses its Christian nature. Every branch which neglected this fundamental has atrophied and died. There is today no difference of opinion among enlightened Christians: Missions is the supreme work of the Church.

At the outset of its career Methodism was put in line with the Great Commission by its founder and leaders. John Wesley was a foreign missionary before he was a Methodist, and his most famous and influential utterance was a missionary message: "I look upon all the world as my parish." Thomas Coke, the first superintendent, was aflame with missionary zeal; he established Methodism in Nova Scotia and the West Indies and died at sea enroute to India on a similar mission.

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At the organization of the Methodist Episcopal Church in America two preachers were sent to Nova Scotia and a collection was taken for their support. Bishop Asbury collected funds for his "mite society" and thus aided the preachers sent to the western frontiers. But the negro, John Stewart, who on his own initiative

became a worker among the Wyandotte Indians at Upper Sandusky, Ohio, in 1819, is commonly regarded as the first Methodist missionary in America.

Official connectional missions dates from 1819, when the "Missionary Society" was established in New York. The following year the first missionaries were appointed, two preachers being sent to the French population of Louisiana. The first foreign mission was founded in Liberia in 1833. From these beginnings Methodism, literally obeying the Great Commission, has proceeded to occupy the World Parish of Wesley's dreams. It has literally gone into all the world and preached the gospel to every creature. There is scarcely any corner of the globe wherein representatives of some branch of Methodism are not at work in the Master's name.

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In 1844 Methodism was represented abroad in Liberia and Argentine, but these fields went to the northern branch when the Church was divided. When the Methodist Episcopal Church, South, was organized, a Missionary Society also came into being, and in 1846 its first annual report showed missions among the Negroes, Indians, Germans, French, and in Texas. These were all "home fields," so-called, and missionary work among the neglected groups of this country always occupied a large place in the thinking and program of Southern Methodism.

The new Church, however, had a world vision and made immediate preparations to expand in the World Parish. Charles Taylor was sent to China in 1848 and for a quarter of a century Southern Methodism concentrated its foreign policy on this vast field. Mexico was entered in 1873 and our first missionaries began working in Brazil in 1875-1876.

The Lambuths went to Japan from China in 1886 and in 1896 Reid and Collyer, also from China, received Baron T. H. Yun and wife as the first-fruits of our work in Korea.

Cuba was occupied in 1898, at the close of the Spanish-American War. Then in 1911 Bishop Lambuth and Prof. John Wesley Gilbert blazed their historic trail into the heart of the Congo. Two years later the first detachment of Southern Methodist missionaries left home for the Dark Continent.

Thus within two generations the Methodist Episcopal Church, South, had occupied seven foreign lands and at the same time had covered the South and Southwest with a varied program of connectional home mission activity.

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In 1919 American Methodism rounded out a full century of Missionary activity.

At that time the Methodist Episcopal Church, South, occupied seven foreign fields and employed a force of 298 missionaries, including wives, who are frequently regarded as missionaries because they receive an allowance from the Board of Missions and in reality do actual missionary work.

In the home field connectional agencies carried on sustentation work in seventeen conferences and a varied program of missions was in operation among the Indians, Negroes, and Immigrants, and some activity had been started in the textile centers and cities. The Home Mission work of the women was even more extensive than that of the General Department.

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Chart Showing

Spread of our Foreign Missions

The total amount available for the maintenance of this program, including cultivation and administration, was $1,698,549. In detail the funds were distributed as follows:

Foreign Department, General Work	$863,229
Foreign Department, Woman's Work	413,148
Home Department, General Work	155,173
Home Department, Woman's Work	266,999

In addition to these amounts the various Annual Conferences raised for missions within their respective borders the total sum of $467,968.

Thus at the beginning of 1919 the Methodist Episcopal Church, South, was giving 99 cents per member annually for all forms of home and foreign missions; 40 cents of this was for home work and 59 cents for the foreign fields.

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The regular income of the Board of Missions from the assessments was not large enough to cover the budget for its General Work. Of the $1,018,402 necessary to maintain this work, only $578,855 was realized from the assessments. The Board was thus placed under the necessity of securing funds from other sources or greatly curtailing its activity. The difference between its expenses and its regular annual income was derived mainly from Specials which were assumed by congregations, organizations, and individuals.

The finances necessary to maintain the Woman's Work were derived mainly from the missionary auxiliaries through the regular conference organizations of the Woman's Missionary Society.

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With the completion of one hundred years of Methodist missionary activity came a missionary crisis. For many years the Board of Missions had been heavily burdened by debt, but this had been gradually reduced and at last eliminated. As pointed out above, the assessments were insufficient to meet expenses, and every energy was exerted to secure special funds. Progress had been made, but with the outbreak of the World War came a decrease in revenue, and by 1919 the situation became desperate.

Various elements combined to adversely affect the successful operation of missions at home and abroad:

1. The change in exchange rates in various foreign lands greatly reduced the value of the American dollar.

2. The rapid increase in prices of commodities and transportation greatly reduced the purchasing power of the dollar.

3. The disruption of the missionary work of the combatant nations threw on us burdens not contemplated in our budgets.

In view of all these conditions it was clearly apparent to all observers that the customary budget of the Board of Missions could not meet the situation. Unless more money could be secured the Church faced disaster in its missionary work. The old income could not even maintain the *status quo*.

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But in view of the world situation the status quo was not an adequate program for the Methodist Episcopal Church, South. Even when it could not maintain the work it had already launched, the Church faced the necessity of projecting even greater things.

The World War brought with it a missionary need and duty which Methodism could not evade. In every field the demands and opportunities were multiplied many fold. In stricken European nations the very distress of the people made it incumbent upon us to serve them. None was left to serve save Americans only. In the hands of American Protestantism rested Christianity's future.

All right thinking men were agreed that Methodism's path was forward. "This great world trial," declared the General Conference of 1918, "will prove the savor of life unto life or death unto death, not only as to nations, but as to Churches, ours among the others. To wrap ourselves in comfortable complacency means that our salt will lose its savor and that corrosive selfishness will eat out our spiritual life."

It was a missionary crisis. It corresponded in point of time with the centennial of American Methodist missions, and out of it was born the Missionary Centenary.

CHAPTER II

THE CENTENARY ADVANCE

SITTING in the midst of the world cataclysm, the General Conference of 1918 rightly sensed that "the hour has struck for mighty things" and that "the time is at hand when the Church must step forth in power and with a holy enthusiasm." It accordingly approved the Missionary Centenary, and authorized its agencies to appeal to the Church for $25,000,000 in new money to meet the crisis at hand.

Methodists will never forget the thrill which ran through the heart of the Church in 1919 when the Centenary was carried to such a triumphant success. Its slogan was amply proved: "When two million Methodists go from their knees to any task, it shall be done." Nine hundred thousand members of our Church made pledges approximating $35,000,000 in new money, while the Epworth Leagues and Sunday schools added two millions more, thus oversubscribing the objective 50%. Thereby was ushered in the most remarkable period of advance ever known in all the glorious history of Methodism.

This Centenary money soon began to flow into the treasury. The receipts in actual cash from this source have been as follows:

1919	$4,650,432
1920	5,014,767
1921	3,140,465
1922	2,982,680
1923	3,080,073
1924 (to October 1st)	1,167,771

Of course all the Centenary money did not go to the oard of Missions. It was distributed approximately as llows:

Foreign Department, General Work	24%
Home Department, General Work	14%
Foreign Department, Woman's Work	10%
Home Department, Woman's Work	5%
Annual Conference Boards of Missions	10%
Church Extension	7%
European Reconstruction	18%
Mission Buildings	4%
Expense	8%
Total	100%

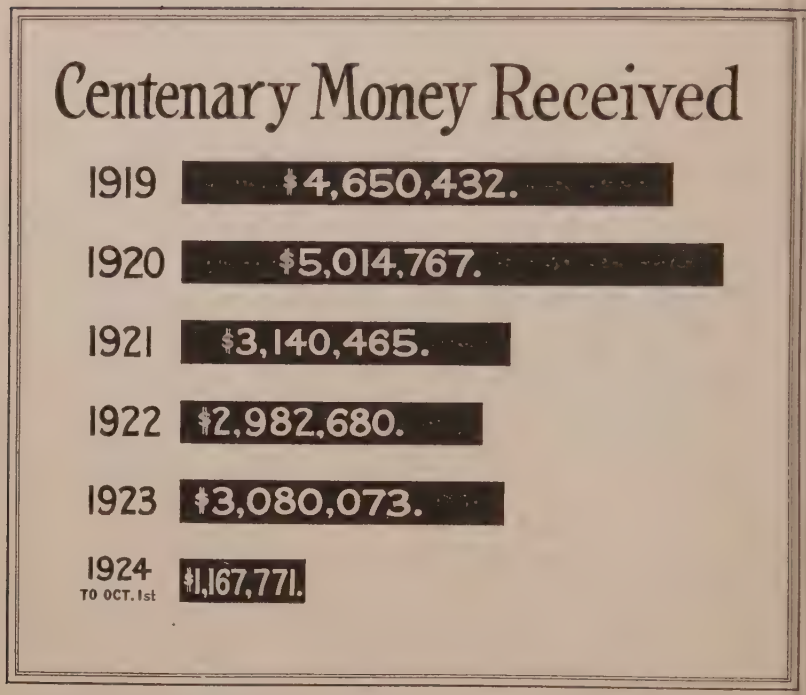
* * *

At the conclusion of the World War the 18% included the Centenary askings for European Reconstruction as divided between our new European and Siberia-Manchurian mission fields and the work of building hurches in the educational centers at home, 60% being evoted to the former and 40% to the latter.

The total askings for one year for our connectional mis-onary work are as follows:

Foreign Department, General Work	$1,309,269.40
Foreign Department, Woman's Work	559,426.60
Home Department, General Work	783,638.00
Home Department, Woman's Work	248,000.00
Europe and Siberia-Manchuria	600,000.00
Total	$3,500,334.00

For the years 1920, 1921, and 1922 these askings have een paid in full. They have not yet been paid in full or 1923, however, owing to the fact that sufficient ums have not yet been paid on the Centenary pledges.



Of course this Centenary money made possible a great increase in the work of the Board of Missions. In fact it multiplied the activities of each department by three.

In 1919 the amount available for all forms of connectional missions was less than $1,700,000; in 1920 it was more than $4,800,000. In the latter year about $1,300,000 came from the regular sources of income while the Centenary furnished $3,500,000. This same proportion was maintained during the years of 1921 and 1922.

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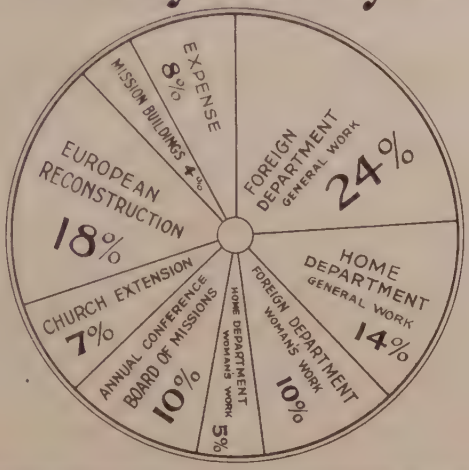
The achievements of the Centenary in all the Mission fields of the Methodist Episcopal Church, South, at home and abroad, have thrilled the Church and attracted the attention of the outside world. A complete statement of

Where The Centenary Money Goes



hese accomplishments would fill a large volume. They re well known to Methodists everywhere, but a few of he high points of achievement may be reiterated here:

1. In 1919, after 75 years of missionary history, we had occupied seven foreign fields; the Centenary in four years entered the nations of Belgium, Poland, Czechoslovakia, and Siberia-Manchuria, thus bringing our foreign fields to eleven.

2. The Centenary sent out nearly 300 new foreign missionaries and added as many more to the home staff.

3. It projected in Korea and Czechoslovakia the greatest evangelistic movements of modern times and swept those lands with revival fire. In Korea we won 25,000 new believers and in Czechoslovakia we have developed a strong Church.

4. It built or rebuilt 50 schools and colleges, 3(
churches, 12 hospitals, and 25 institutional plants in fo
eign lands alone.

5. It developed in Belgium the only Protestant girl
school in that section of Europe; the finest mission plan
in Poland, Cuba, Czechoslovakia, and Brazil; the onl
real college in Korea; the greatest hospital in China; th
three leading orphanages in Poland; the best missio
publishing house in Brazil.

6. It entered western Siberia with workers who en
dured persecution at the hands of the Bolsheviks; it pub
lishes a *Christian Advocate* in the Russian language a
Harbin and maintains a large school in the same city.

7. It kindled a revival in our country. In 1919 we wer
losing members at the rate of 1,000 per day. Since the
we have had a *net* increase of nearly a third of a millio

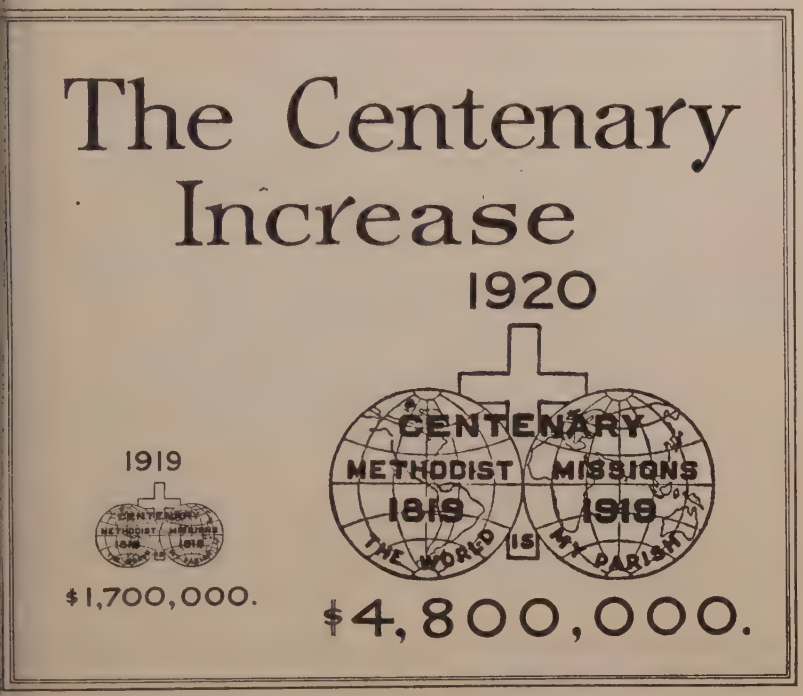
8. It carried out a campaign of Stewardship which wa
largely instrumental in increasing pastors' salaries $3,
000,000 a year.

9. It has invested more in missions than the Churc
raised for this cause during the previous twenty years.

10. It enlisted 5,000 Life Service Volunteers, 750 o
whom are now at work at home and abroad.

11. It opened up a whole new presiding elder's distric
and doubled our membership in New Mexico; it trebled
the charges in Arizona and multiplied the membershi
by four.

12. It built a school for Mexican girls at Pharr, Texas;
a school for Mexican boys at San Antonio; a school for
French children at Houma, La.; a school for moun-
taineers at Crossville, Tenn.; a school for Indians at
Smithville, Okla. It gave $50,000 each to our 12 mission
schools in the Appalachian mountains.



13. It placed nearly two million dollars in the hands of the various Annual Conference Boards of Missions to be spent by them locally.

14. It placed pastors in 6 army and navy camps and chaplains in 8 government tuberculosis hospitals. It aids 18 Methodist chaplains in the regular army and navy. This is the first time we ever undertook a program of service for our lads in khaki and blue.

15. It established 14 Pastors' Schools, wherein nearly 3,000 preachers are annually trained in modern methods of Church work.

16. It developed the first connectional policy our Church ever projected for the salvation of the Rural Church. The Department of Rural Work maintains a number of "demonstration districts" and "demonstration

charges" in various sections of the country and these are working out efficient and practical rural methods. It has already reopened a large number of abandoned country churches. It conducts Rural Life Institutes for country preachers. It has established Departments of Rural Church Work in Southern Methodist University, Hendrix College, Birmingham-Southern College, and Central College for the training of country preachers and laymen.

17. It supports 120 mission pastors of the Colored Methodist Church and conducts a Summer School for Negro Pastors. It assists five colleges of the Colored Methodist Church.

18. It supports 50 preachers and workers in our industrial centers and in the slums of our large cities.

These are but a few sample achievements of the Centenary. They are the high points of the greatest missionary movement of Methodist history, and as selected operations they illustrate the mighty advance our Church has made since 1919.

CHAPTER III

THE CENTENARY DELINQUENCY

LET it be remembered that all these things—and the hundreds of other results which might be mentioned—were accomplished on only a part of the udget asked for. As glorious as they are, they do not in ny complete sense represent the fulfillment of the Cenenary program.

The total amount pledged in the Centenary campaign was $36,911,166. On October 1, 1924, the total mount received in cash from all Centenary sources vas $20,050,840.95.

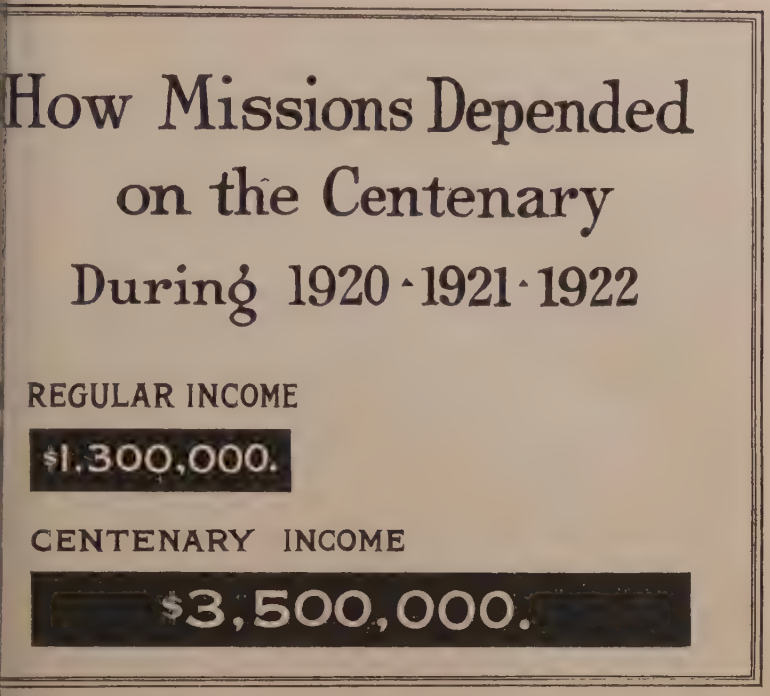
Of the more than twenty millions disbursed by the Centenary to October 1, 1924, the sum of $17,102,678.75 vas applied on the askings of the various Boards and epartments, as follows:

Foreign Department, General Work	$ 4,483,567.10
Foreign Department, Woman's Work	1,880,407.84
Home Department, General Work	2,660,054.00
Home Department, Woman's Work	873,221.77
Annual Conference Boards of Missions, 10%	1,763,302.60
Board of Church Extension	1,332,650.00
European Missions	2,015,461.53
War Work Fund	1,272,617.83
Sunday School Board, 10%	141,597.08
Mission Buildings Investment	679,800.00
Total	$17,102,678.75

Of course this does not mean that the remainder of the Centenary income has been used to meet expenses. Much of it, more than a third of a million dollars, remained as cash on hand when the above figures were made on October 1, 1924. A large amount was actually paid to the participating Boards under the "standard year agreement" to make up their losses on regular income, and this cannot be counted on the askings although it actually went into our missionary work. Our Commission made a contribution to the Centenary Celebration at Columbus, Ohio, in 1919. We have a considerable investment in office equipment and fixtures. All of these items, with the expense account, make up the difference between what has been received by the Centenary and what it has paid on the official askings.

The expense has been very small when we consider the magnitude and results of the movement. In fact, the Centenary has been repeatedly congratulated by business men on the economy of its efficient administration. The total expense of the original campaign was scarcely 1½% of the amount subscribed in the campaign. The total expense of collections between 1919 and 1924 has been slightly above 8% of the amount collected. The total expense of campaign and collections, from the beginning until October 1, 1924, has been about 10% of the actual cash received. This is a remarkable showing when we consider the fact that we have done a twenty million dollar business and handled the individual accounts of nearly a million "customers." What business house can equal this record?

As a matter of fact the expense has never touched a cent of the money paid by the Centenary subscribers on their pledges. Every cent of this money has gone into



ssionary work. The Centenary has received as interest
d from sources other than individual pledges three-
arters of a million dollars more than the combined
pense of the original campaign and collections.

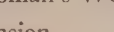
* * *

As stated above, the Centenary money available for
tribution has not been sufficient to pay in full the ask-
gs of the various Boards and departments year by year
they fell due. It has always been necessary to take a
rt of the income each year to finish paying the askings
the preceding year.

**The askings for 1920, 1921, and 1922 have been paid
full. But the askings for 1923 were not half paid on
tober 1, 1924. All of the Centenary money received
1924 was applied to the askings of 1923.**

This, of course, means that the Centenary is a ye behind, owing to the great delinquency on the part thousands of its subscribers, and absolutely nothing is hand to take care of the askings for 1924. The amoun remaining unpaid on the askings of the various partic pating boards and departments, as of October 1, 192 are as follows:

Foreign Department, General Work	$2,062,780.90
Home Department, General Work	1,258,136.00
Foreign Department, Woman's Work	916,716.16
Home Department, Woman's Work	366,778.23
Board of Church Extension	667,350.00
Annual Conference Boards of Missions	736,698.00
European and War Work	1,711,920.64
Mission Buildings	320,200.00
Total Centenary Askings Unpaid	$8,040,579.93



The delinquency of so many persons on their Cen tenary pledges, resulting in the inability of the Cen tenary to pay the askings in full, is responsible for on of the most serious tragedies ever encountered by th Methodist Episcopal Church, South. Around th world we have started enterprises which we have no been able to finish. It has plunged us in debt, handi capped our missionary work, injured our good nam as a people, embarrassed us in the eyes and estimatio of the people in mission lands. Let us review a few o the unfinished tasks of the Centenary, caused by ou negligence in the matter of our sacred promises, an one of which is a reflection upon us:

1. At Tampa, Florida, our school for foreign childre is conducted in the Church. It is filled to overflowin

l the teachers turn away more than they receive. We ve a lot, but the Centenary funds are not in hand to ld a school. Here is a great opportunity lost, a great d unmet, because many persons have not paid their ntenary pledges.

2. We promised $70,000 to Pinson College at Camaey, Cuba, and the natives raised $12,000 in cash. We ve not paid our promise, and today Pinson College is used in dilapidated wooden sheds, crowding twentye of the finest youth of Cuba in one sleeping room, and t in an attic.

3. At Eliza Bowman College, Cienfuegos, Cuba, each cher uses her bedroom for her classes. Other classes et in corridors and under the trees in the yard. We mised money to provide an adequate building, but funds have not been paid by the Centenary subibers.

4. We began the erection of a new building for Virnia School, at Huchow, China. The framework was cted, and then the work was stopped for lack of Cenary payments. There stands the skeleton today, a stark nument to our delinquency.

5. We promised to help the Korean Christians build urches in villages where bands were newly won from athenism. We promised to give them two dollars when ey raised one. In their zeal these new converts took us our word. They secured ground. They brought lumr, stone, and clay. But their confidence in us met no sponse, for the Centenary pledges were not paid and have not kept our promise.

6. We erected in the heart of Havana a combined hool, church, and headquarters building. It is to be the ide of Cuba. The workmen have been dismissed long ce for lack of funds.

7. The Language School for missionaries at Soochc China, is greatly suffering and may die for lack of fur to erect a building.

8. The Centenary planned to remodel the Gi Higher Common School, at Wonsan, Korea. The ro leaks. It has no heating plant. The property is deterior ing. But nothing can be done about it.

9. The nurses at Ivey Hospital, Songdo, Korea, a living in a rickety native house under conditions t miserable to describe. The Centenary promised a bui ing, but the appropriation cannot be paid.

10. At Ribeirao Preto, Brazil, the crowded conditi in the Colegio Methodista is positively dangerous. T of our missionaries here recently contracted tuberculos If this was not directly due to living conditions, t environment would certainly be more healthful if t new Centenary building could be erected.

11. Bennett College, in the heart of Rio de Janeiro, named for the sainted Miss Belle Bennett and should the pride of the women of Methodism. Yet it is houss in an old remodeled stable awaiting the payment of t Centenary pledges to secure an adequate building.

12. In Brazil we began the erection of a college to be the name of Bishop Moore. The walls stand four fe high, and the work has stopped until the Centena pledges are redeemed.

* * *

Shall we finish these enterprises and the multitu of other tasks which remain uncompleted in the Ce tenary program? Shall the unpaid askings be paid full? To do so will require the collection of at lea $8,040,579.93 on the outstanding Centenary pledge Serious thought will doubtless convince us that we a under an obligation to go on.

In the first place, we have pledged ourselves to complete this program. It was carefully outlined five years ago, then adopted by the General Conference. By oversubscribing the Centenary objective the rank and file of our people made it their own. We therefore stand pledged to its fulfillment. To falter and turn back would be a repudiation of which we should be unworthy.

In the second place, the good name of our Church is at stake. It is easy to imagine the feelings of the Korean Christians who have fulfilled their part of the compact we made with them, the people of Camaguey, Cuba, who raised $12,000 in cash on the strength of our promise to help our own college, of heathen people everywhere who have seen us fail to carry out the enterprises we pledged. It is not too much to say that a continued failure would to compromise us in the eyes of the people we are trying to reach that our Church might never recover its moral influence with them.

To promise and then fail to perform will greatly injure us. To put our hand to the plow and then turn back is the course of disloyalty to a high ideal and a worthy aim. To retreat means that we will be on the defensive indefinitely—it means a broken morale.

In the third place, we owe it to our faithful missionaries who have given up home and hope of preference to carry the Gospel to the uttermost parts. Failure now will necessitate the recall of many of them. Many self-sacrificing missionaries whose own institutions were in the askings and should have received early help, willingly consented to delay in order that a neighboring brother's enterprise might have precedence. Our failure now will mean that the unselfishness of these men is to be penalized and their own askings remain forever unpaid.

In the fourth place, there is a moral element in volved. Our people made the Centenary pledges i good faith. In multiplied thousands of instances the are well able to pay them. Our resources as a Churc have scarcely been touched. Our prosperity is so grea as to be positively alarming. In this situation it is serious thing to even suggest that our people will no or should not pay that which they are obligated in th sight of men and God to pay. Such a course woul endanger their moral state, their spiritual welfare, th very salvation of their souls. "When thou vowest vow unto God," says the Bible in a tone of command "defer not to pay it. Better is it that thou shouldest no vow than that thou shouldest vow and not pay!"

One who pleads that the Centenary pledges be not coll lected and the Centenary askings be not paid would b pleading for an acknowledgment of defeat in our greates and most important undertaking, for a withdrawal in th work of preaching Christ, for scarring the souls of th people for whose spiritual development we are re sponsible.

CHAPTER IV
DEFICITS IN MISSIONS

THE Centenary objective was to raise $5,000,000 annually for five years for advance work and at the same time to lift the standard of giving in the hurch so as to double our regular missionary income. t was clearly recognized that the regular income must e doubled in order to maintain the advance work pro- cted by the Centenary. Otherwise there would be a col- apse at the end of the Centenary period, and the last ate would be worse than the first.

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It is a distressing fact that the latter objective has not een realized. Indeed, the exact opposite has come to ass.

When the people began paying on the Centenary ledges, they cut down their contributions on the reg- lar assessments and Specials. Since 1919 our mis- ionary income from the assessments has decreased ach year except 1923, and in this year the increase was ot large enough to bring the income back to the tandard figure.

The regular income of the Board of Missions, Gen- ral Work, from assessments and Specials has fallen ff a quarter of a million dollars a year during the entenary period.

This meant that the regular income was insufficient to naintain the Centenary advance work. It could not even naintain the old work. Now, however, the maintenance xpense had increased at least a million dollars a year, ue to the fact that five new lands had been entered and great advance had been made in every field. Thus the

How the Centenary Leaves The Board of Missions

General Work

REGULAR INCOME

$650,000.

EXPENSES

$1,821,015.

Centenary funds had to do the triple duty of projectin the new work for which it had been given, maintainin what it projected, and maintaining part of the old work

Added to this strain was the vastly increased cost o carrying out between 1920 and 1924 a program outline early in 1918. At the close of the war costs of material transportation, and living necessities soared. In this situa tion almost every item in the Centenary program cost a least 40% more than the original estimate.

Let us summarize the situation with which th Board of Missions has been struggling:

1. Its regular income was reduced a quarter of a million dollars a year.

2. Its maintenance expenses were increased at leas a million dollars a year by the Centenary advance an rise in prices.

3. A heavy burden of maintenance was thus thrown h the Centenary funds.

4. Yet it was necessary to make a great advance, not nly because the world situation demanded it but also ecause the Centenary funds were given for that pur- ose.

5. Then prices soared to such an extent that it would carcely have been possible to have carried out the entenary program even if the pledges had been romptly paid.

6. But the pledges have not been promptly paid, and hus the Board of Missions has received less than half f its Centenary money for 1923 and absolutely noth- ng for 1924.

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The Board was placed in an impossible situation and o human ingenuity could avoid indebtedness unless the Centenary money was paid. Its expenses for 1924 were $3,994,046.97, while its regular income was estimated at $1,488,284.43. Thus there was a difference of $2,505,- 762.54 for the Centenary to supply. Early in the year he Bishops sounded a warning to the Church, declaring hat it would require $3,000,000 in Centenary collections o maintain our missionary operations. This amount was ot paid, and accordingly the Executive Committee of he Board of Missions announced to the Church that its ndebtedness had reached the vast sum of $907,910.49.

CHAPTER V

OUR PRESENT SITUATION

WHAT is the present state of affairs in the missionary operations of the Methodist Episcopal Church, South?

Between 1920 and 1924 we wrote the most glorious chapter of Methodist history. Our achievements in extending the Kingdom of God are unparalleled. We have made advances of which no former generation of Methodists would have dared to dream.

Yet, owing to developments which it was impossible to foresee, and owing to the delinquency of many of our people in the matter of their Centenary pledges, we now find ourselves staggering under an indebtedness of a million dollars. Under ordinary conditions that debt would hamper us for a generation.

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Unless energetic measures are now taken, and unless Methodist people awake to the seriousness of the situation and to the sacredness of their obligations, this debt will mount still higher. Every possible economy has been effected, and the expenses of the Board of Missions, General Work and Woman's Work, for 1925 have been cut to $2,753,036, as against $3,994,046 for 1924. Yet even this drastic reduction of more than $1,240,000 per year in expenses is not sufficient to bring them within the ordinary income. For example, the Home and Foreign Departments, General Work, must spend $1,821,015 in 1925, while the assessment will yield only $650,000, leaving a deficit of $1,171,015 to be otherwise provided for.

Drastic Economy of the Board of Missions

EXPENSES FOR 1924

$3,994,046.00

EXPENSES FOR 1925

$2,753,036.00

The Church must either make immediate arrangements to finance the work of missions, or it must at once proceed to retrench all along the line.

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What the latter alternative involves is plain. It will mean a retreat to the *status quo ante bellum,* or even beyond the pre-war status.

It will mean the immediate recall of scores of preachers, teachers, doctors, nurses, and other workers from our mission fields. We shall perhaps be under the necessity of withdrawing entirely from Belgium, Poland, and Czechoslovakia, nations wherein the need is pressing and wherein we have made wonderful progress. We will be forced to abandon Churches, schools, and hospitals around the world. In our home fields a similar policy of abandonment will have to be adopted.

As liabilities we have immediately a debt of $9077 910.49 and an unfinished Centenary program callin for $8,161,796 unpaid Centenary askings.

Over against this we have the sacred and signe pledges of honest Methodist people aggregating mor than $16,500,000.[1]

The Church could, therefore, discount its asset nearly 50% and still pay its missionary debts and fin ish its Centenary program, if its people could b brought to the fulfillment of their solemnly assume obligations.

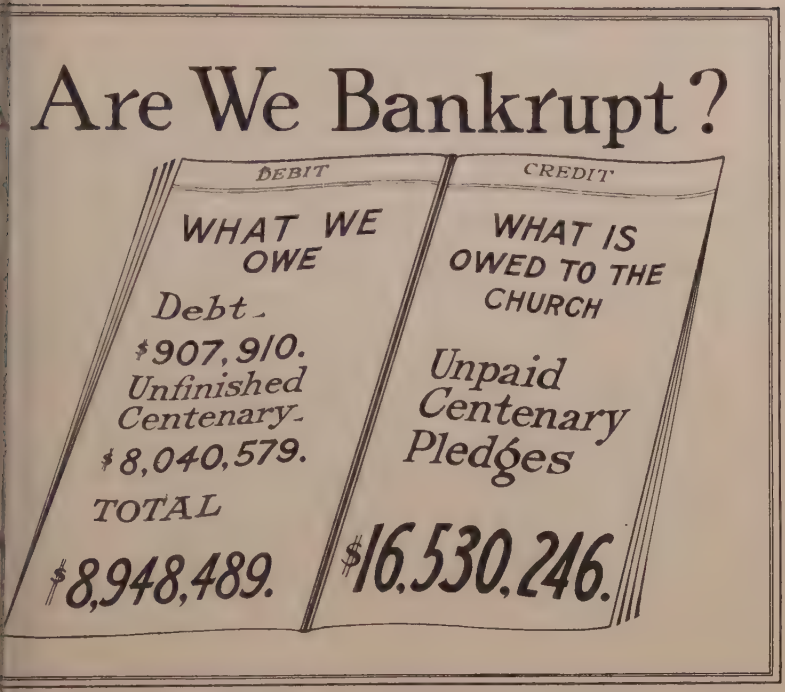
Again, over and beyond the payment of this debt an the completion of the Centenary program, there is liability of approximately $1,200,000 per year for th Home and Foreign Departments, General Work only, i maintaining its work on the basis to which it has been cu in the appropriations for 1925.

That is to say, if we do not advance beyond mer maintenance after the Centenary, but keep our missionar work on the 1925 basis (which basis, we repeat, i $1,240,000 under that of 1924) we must raise $1,171,01 in new money, over and above the assessment, to pay th actual expenses of the two General Work departments.

And what shall we balance against that?

A membership of two and a half million loyal people who place missions above all other Church interests; a prosperity surpassing that of any people who have ever lived upon this earth; resources which our various appeals have scarcely touched; a record, newly achieved, which proves beyond all cavil that "when two

[1]In keeping our figures straight it should be remembered that while the Centenary has received $20,050,840.95 from all sources, only $17,931,104.04 has actually been paid on the pledges; $2,119,736.91 came from the Sunday school, Epworth Leagues, interest, and miscellaneous sources.



illion Methodists go from their knees to any task, it hall be done."

Until men forget the Centenary they dare not say hat the Methodist Episcopal Church, South, is unable o finance the work of sending the gospel to the utter- nost parts.

It is clear that our resources far surpass our liabili- ies. We are amply able to continue our missionary perations at the point of effectiveness to which they ave been brought by the Centenary. There is no uestion of ability. It is only one of willingness, de- ermination, loyalty, and effort. It is apparent that nless these are manifested our Church must retreat n defeat and shame—retreat for the first time in its istory.

CHAPTER VI

THE ADVANCE WORLD PROGRAM

THE plan by which the Church expects to remov the present missionary difficulties and remain in th field as a great missionary agency is known as th Advance World Program.

It is a joint movement of the Missionary Centenar and the Board of Missions to complete the unfinishe Centenary enterprises, to extricate ourselves from th embarrassment of indebtedness, to cover the increase expenses of our missionary operations, and to avoid re trenchment and maintain our work on the plane to whic it has been brought by the Centenary. This involves tw elements:

1. In order to complete the Centenary enterprise and eliminate our debt we must collect enough Cen tenary money to pay the unpaid askings of $8,040,, 579.93. Since the unpaid Centenary pledges tota $16,530,246, this appears to be a reasonable expecta tion.

2. In order to avoid a withdrawal of a part of our missionary forces and a retreat from the advance posi tion taken in the Centenary, we must raise in new money approximately $1,200,000 annually, over and above the assessments. It will require this amount to meet the difference between the annual expenses of the Board of Missions, General Work, and its regular in come from the assessments. Computed on the basis of the 1925 appropriations, these expenses are $1,821,015 per year while the estimated income from assessments is $650,000 per year.

It is nothing unusual in Methodism that extra money ust be raised to meet our missionary bills. It has always en done; it is a settled policy of our Church. We have ver levied an assessment large enough to pay our exnses. Even before the Centenary the assessment covered t two-thirds of the budget, and it was necessary to raise e-third by Specials. Since the Centenary increase these gures have been reversed; today the assessment pays but e-third of the maintenance while two-thirds must be ised from other sources.

In order to appreciate the situation as it is, let us again call the fact that the Centenary has increased the regur annual operating expenses of the Board of Missions, th General and Woman's Work, more than a million llars, while the regular income has remained practilly static. In fact, the annual income of the Department f General Work has decreased a quarter of a million ollars, due to the falling off in collections and the loss of pecials.

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In order to make the situation still plainer, let us ehearse what the Centenary has brought to the Board of Missions—brought and left on the door-step of an lready overburdened Board without any provision for aying the bills:

(1). Four new mission fields with an operating exense therein of $325,000 per year.

(2). Nearly 300 new foreign missionaries and workers nd as many new home missionaries, involving a large dditional expenditure for salaries.

(3). Approximately 50 new or rebuilt schools and colleges, 12 hospitals, 300 churches and 25 institutional

plants of various kinds, involving a large annual expend ture for upkeep and operating expenses.

(4). A vastly increased program of activity in eve phase of missionary work at home and abroad, maki necessary large increases in the budget therefor.

(5). An increase in the expenses of maintenance ar administration of all departments, both General Wo and Woman's Work, from $1,698,549 in 1919 to $2 753,036 in 1925.

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The foremost problem now before the Methodi Episcopal Church, South, lies here. No other cause—n movement of any kind—compares with it in fundamenta importance. How shall we cover our missionary budg and avoid a collapse and withdrawal? Will we "driv down our stakes" on this advance ground and remai here? Shall we "dig in" and make secure the salient w have won? Or shall we be driven back by our own in difference? Shall we continue in the work of extendin the Gospel, or shall we start backward now—to end ou retreat we know not where?

Let us not deceive ourselves. Once on the retreat our morale is broken. Once admit defeat, and we ma never—certainly not in this generation—regain th ground we give up. We suffer shamefully in our pres tige, influence, and self-esteem. Few worse calamitie could befall us. In the history of Christianity God' favor has never rested on any Church which has faile in its missionary obligation. Without exception, such have atrophied, become "hard-shells," been relegate to the backwoods, or died ignobly.

CHAPTER VII

PLAN OF THE ADVANCE WORLD PROGRAM

WE have seen that the Advance World Program of our Church calls for collecting enough Centenary money to pay the unpaid askings of $8,040,579.93 d also the raising of $1,200,000 per year to meet the nual deficits in our missionary work.

What is the method by which this is to be done?

1. So far as the first item—the collection of Centenary oney—is concerned, the task is simple, though extreme- difficult. Methodist people owe double the amount eded, and the Church assumes that they will pay what ey have promised. The General Conference has con- nued the Centenary Commission with instructions to ush collections at least until May, 1926.

In order to facilitate these collections and enable very Church to honorably discharge its full Cen- enary obligation, the Commission has authorized an adjustment" of the Centenary pledge in all congrega- ions where difficulties may exist. This adjustment ill correct errors in the report and eliminate all ledges clearly uncollectible, such as the pledges of hose who have moved away, died without provision or payment, bankrupt or unable to pay, or repudiated he obligation. It should be remembered that all ad- ustments must be made by an accredited representa- ive of the Centenary Commission.

These adjustments will leave the "live" pledges and how the balance which clearly can and should be paid. Churches will be asked to collect these adjusted balances before May, 1926, and all that do so will be recognized as having honorably discharged their Centenary tasks.

2. The second item of the Advance World Progra calls for the raising of $1,200,000 annually in new mone How is this to be accomplished?

All Churches will be asked to assume parts, or share of this $1,200,000 in new money, over and above th regular assessments, to be paid annually for an in definite period, but subject to change or discontinuanc at the end of any year at the will of the Church con cerned. The money to pay this share may be raised a the local Church sees fit. Neither the Centenary Com mission nor the Board of Missions will make an "campaign" in the local Church or take pledges fro the individual members. These agencies will deal onl with the officials of the Church—the pastor and boar of stewards—and these officials will deal with th members as they see fit.

* * *

For most of our Churches and hundreds of thousand of our members the Centenary offered a large and worth missionary objective. It freed them from the inadequat "Conference collections" as a standard of giving and gav them a standard commensurate with the needs of th world.

At the present time, however, many Churches and people do not have any such objective because they have paid their Centenary pledges in full. Hundreds of Churches, thousands of Sunday schools, and multiplied thousands of individuals, in many cases the most consecrated, have redeemed their Centenary promises and so have no large program before them. Shall these drop back to the old standard, or shall we give them another objective which will make permanent their Centenary contributions?

Since 1918 we have received hundreds of thousands of w members. Multitudes of members who were young 1918 have since become self-supporting and able to ntribute to the evangelization of the world. These ve no large missionary objective before them. They ght certainly to be enlisted in the Advance World Pro-ram.

These are the groups to which this Program should ake an immediate appeal. They are asked to assume ares to be paid in entirely new money, sent direct to e Board of Missions and to be devoted wholly to the dget of the Department of General Work.

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We have also a large group of Churches and individ-ls that have not yet paid their Centenary pledges in ll. The Centenary is still before them as an objective, t diminished in extent because some payments have en made and weakened in inspirational value because the time which has elapsed since the subscriptions were ade. These need and should have a larger and fresher issionary objective, yet in many cases they hesitate to sume a new one while the old is yet unfulfilled.

To this group the Advance World Program also makes n appeal.

Arrangements have been made whereby the unpaid entenary balance in any Church may be adjusted as entioned above and the adjusted balance then merged nto the Advance World Program. In that event the ayments on the Advance World Program may also be redited on the Centenary balance until this balance is aid, or until May, 1926, after which all new money aid will go direct to the Board of Missions.

Thus any Church may "kill two birds with one stone," r make its money do the double duty of participating in

the Advance World Program and at the same time pa
ing the remaining Centenary obligation.

The manner of participating in the Advance Wor
Program is entirely optional with the Churches them
selves. A Church may take a share separate and apa
from the Centenary, as an entirely new objective, an
make its payments direct to the Board of Missions. I
this event the Centenary Commission will continue i
efforts to collect all the unpaid Centenary pledges in sa
Church and will expect its full cooperation in so doin
Of course, such Churches may have the full benefit
the above mentioned adjustment plan in regard to th
Centenary pledges clearly uncollectible.

On the other hand, a Church may, if it so elects, take
share in the Advance World Program in connection wit
its unpaid Centenary balance and let its payments be als
credited on this balance until it is paid.

Churches desiring their payments on the Advanc
World Program to be credited also on their Centenar
balances will make their remittances to the Centenar
Commission until said balances have been paid, or unti
May, 1926, after which they will remit all new mone
direct to the Board of Missions. Churches which desir
no credit on their Centenary pledges will remit all ne
money to the Board of Missions.

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The Department of Woman's Work of the Board o
Missions is included in only the first part of the Advanc
World Program as set forth in this volume—namely, th
collection of the unpaid Centenary pledges and the ful
payment of the Centenary askings. Of these askings th
Woman's Work is due $1,283,494.39, divided as follows

Foreign Department	$ 916,716.16
Home Department	366,778.23

The women do not share in the second element of the dvance World Program—namely, the raising of $1,-)0,000 per year in new money.

Their need, however, is quite as great as that of the epartment of General Work, although they do not ace a large indebtedness. The new Centenary enter-rises place upon them the same burden of mainte-ance, and in order to carry on their work without etrenchment it is equally necessary that new money e secured over and above their regular pre-Centenary ncome. The women will, however, raise this new noney through their own channels—the Woman's Mis-ionary Council and the regular Conference, district, nd local auxiliary organization of the Woman's Mis-ionary Society.

The women have definitely launched their plans for ccomplishing the above by asking from their con-tituency, through these regular channels, the continu-nce of such gifts as were made during the Centenary or the raising of a fund to be known as the Carry On Fund.

CHAPTER VIII

FINANCIAL SUMMARY[1]

I. Unpaid Centenary Askings

FOREIGN DEPARTMENT, GENERAL WORK
(Including Europe and Siberia-Manchuria)

Africa	$ 38,00
Belgium	275,00
Brazil	563,73
China	391,30
Cuba	141,60
Czechoslovakia	275,00
Japan	425,00
Korea	329,15
Mexico	174,00
Poland	275,00
Siberia-Manchuria	202,15
Total	$3,089,93

FOREIGN SECTION, WOMAN'S WORK

Africa	$ 38,50
Brazil	202,60
China	176,85
Cuba	89,91
Japan	116,58
Korea	140,93
Mexico	151,33
Total	$ 916,71

[1]It will be understood that many figures in this volume must, in the nature of the case, be approximate and subject to fluctuations, changes, and developments of every sort. All Centenary figures are as of October 1, 1924. Estimates of expenses and maintenance needs are on the basis of the 1925 appropriations, and changes in these appropriations from year to year necessarily mean corresponding changes in the figures given here.

FINANCIAL SUMMARY

HOME DEPARTMENT, GENERAL WORK

Army and Navy	$ 49,700
City and Industrial	219,000
Educational	60,000
French	41,000
Immigrants	223,500
Indians	10,000
Mountains	214,000
Negroes	262,436
Rural	29,500
Sustentation	149,000
Total	$1,258,136

HOME SECTION, WOMAN'S WORK

City and Industrial	$ 65,000
Educational	67,961
French	8,213
Immigrants	43,500
Mountains	15,577
Negroes	166,528
Total	$ 366,779

II. Increased Annual Maintenance

FOREIGN DEPARTMENT, GENERAL WORK

Africa	$ 44,880
Belgium	66,572
Brazil	107,525
China	121,550
Cuba	61,149
Czechoslovakia	67,320
Japan	143,242
Korea	110,704

Mexico	89,012
Poland	72,743
Siberia-Manchuria	50,303
Total	$ 935,000

HOME DEPARTMENT, GENERAL WORK

Army and Navy	$ 30,000
City and Industrial	75,000
Educational	32,000
French	10,000
Immigrants	40,000
Indians	10,000
Mountains	5,000
Negroes	15,000
Rural	20,000
Sustentation	25,000
Total	$ 265,000

Summary

UNPAID CENTENARY ASKINGS

Foreign, General	$3,089,933
Foreign, Woman's	916,716
Home, General	1,258,136
Home, Woman's	366,779
Total	[1]$5,631,564

INCREASED ANNUAL MAINTENANCE—(GENERAL WORK ONLY)

Foreign	$ 935,000
Home	265,000
Total	$1,200,000

[1]Bear in mind that this amount is not the total due on all Centenary askings but only the amount due for missionary operations. The total due all causes is $8,040,580.

CHAPTER IX

THE MISSIONARY CONSCIENCE

THE foregoing pages have sketched the task ahead in financial terms. If the cash objectives of the Advance World Program are realized our missionary operations on the present scale will be safe for the time being.

But what of the far future? Missions will be the foremost work of the Church a hundred years from now—as long as there is an unsaved soul on earth. What will the Church of the future do about the evangelization of the world?

A part of the answer is at hand—and it is our responsibility to the future. Within the Church there must be cultivated two all-controlling convictions, namely, Christian Stewardship and the Missionary Spirit. If the Church realizes that men are God's stewards in the handling of money and time and that missions is the first and supreme task of Christian people, the gates of hell shall never prevail against it.

The task of cultivating these convictions is called Home Cultivation. This is so fundamental that other agencies than the Board of Missions participate in it. The Sunday School Board and the Epworth League Board, dealing with those who will constitute the Church of tomorrow, have also their programs of missionary education.

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Home Cultivation sections, with executive secretaries in charge, are maintained by both the General and Woman's departments of the Board of Missions, and the following elements are prominent in their policy:

1. Missionary Education. As set forth elsewhere in this volume, chairs of home and foreign missions are maintained in our colleges and universities, summer schools for pastors are conducted, and schools of missions are held each year at our assemblies.

2. Missionary Literature. Vast quantities of literature are constantly flooding the Church. *The Missionary Voice,* the *Young Christian Worker,* and pamphlet literature are informing the people about missions.

3. Stereopticon Lectures. The message is visualized by means of illustrated lectures on the various fields.

4. Mission Study. Through the Church school of missions and the missionary societies, multiplied thousands of our people are learning the facts of missions.

5. Christian Stewardship. By means of literature the doctrines of stewardship and tithing are being inculcated.

6. Bureau of Specials. By means of Missionary Specials, individuals, Churches, and organizations are linked closely to the fields and thus give expression to the missionary spirit.

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Missions is placed in the curriculum of every department of the Sunday School and is an integral part of the program of religious education. The Sunday School Board thus promotes this great cause:

1. Missions has its place in the regular lesson literature.

2. Elective courses in missions, occupying at least one quarter each year, are provided for organized classes.

3. The fourth Sunday in each month is designated as "Missionary Day," appropriate programs are provided,

nd offerings are made as an expressional activity in the process of education.

4. In the standard training schools mission study has prominent place.

5. Missionary Specials in the Sunday schools and lasses are encouraged.

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The Epworth League Board has a missionary department with an executive secretary in the central office and corresponding departments in its conference, district, and local organization.

1. Each local chapter has a missionary department and a monthly missionary meeting, with lesson material prepared by the central office.

2. Mission study classes are organized in all local Epworth Leagues.

3. Mission study has a prominent place in the summer assemblies of the Epworth League.

4. Life service volunteers are enlisted, organized, and developed.

5. Offerings for missions are made by the local Epworth League chapters and the Annual Conference Epworth League organizations. At the present time these young people raise annually $100,000 for this cause.

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With this united program of cultivation being carried out in the Church, it is confidently expected that the spirit of missions will develop until the financial problems connected with the world's evangelization will be automatically solved.

TYPICAL NATIVES OF AFRICA, ILLUSTRATING THE NEED OF A CHRISTIAN CIVILIZATION.

FOREIGN SECTION

AFRICA

BELGIUM

BRAZIL

CHINA

CUBA

CZECHOSLOVAKIA

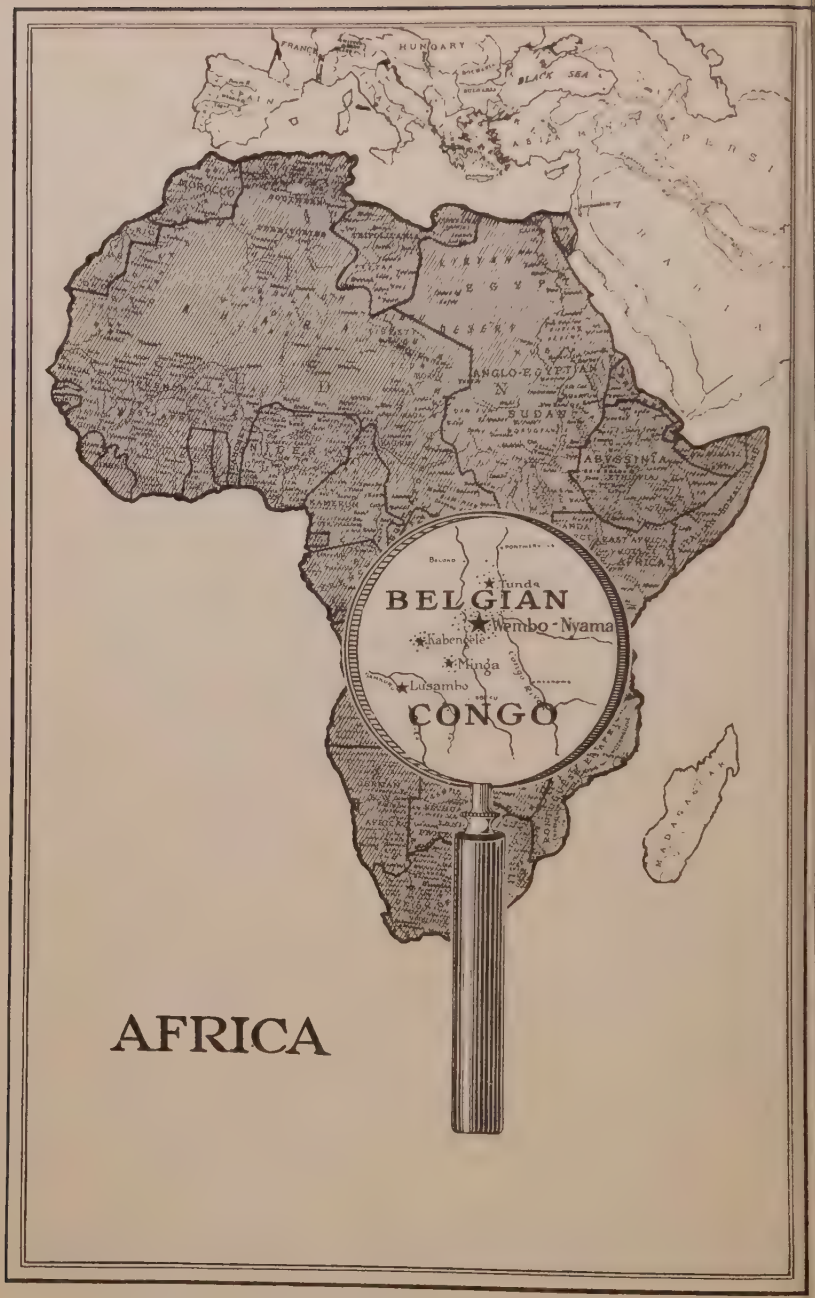
JAPAN

KOREA

MEXICO

POLAND

SIBERIA-MANCHURIA



TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN AFRICA.

(★)=Major Centers. (•)=Other Centers

CHAPTER X

AFRICA

THE story of our Mission in the heart of the Belgian Congo is one of the romances of Methodist History. Three days before Christmas in 1911 Bishop W. R. ambuth, the great Southern Methodist pathfinder, and rofessor John Wesley Gilbert, distinguished leader of he Colored Methodist Church, started on their thousand-hile trek from Luebo, where they had landed two weeks reviously, into the jungles of the Dark Continent. Their aravan stretched one-half a mile along the trail. The oble Gilbert was in the lead, he having insisted that Bishop Lambuth go to the rear while he personally lazed the trail and faced the dangers first.

Like Abraham of old, these men knew not their destination, but were pushing forward under the leadership of God, confident that the Spirit would show them the way and guide them to the spot where Methodism should entrench itself. Passing through warring villages, crossing rivers and streams, wading swamps, bitten by tsetse flies, and exposed to the terrible jungle fever, the company pressed on. The dangers and difficulties had no terrors for these Christian pioneers, who, even in the course of the perilous journey, "went about doing good" by ministering to the sick natives they encountered on the trail.

Nearly six weeks they were on the march. On Thursday, February 1, 1912, they penetrated to the very heart of the Batetela country and entered the village of the great chief Wembo-Nyama. This chief was a pagan surrounded by pagans. Their ignorance was so dense that

they had no knowledge of any written language. Their religion was the fetishism of the jungles. God and Christ were utterly unknown to the Batetelas, for none had ever come before to bring them any message of salvation.

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Bishop Lambuth was certain that he had reached the end of the trail. The Spirit of God who led him bore witness in his own consciousness that this was so. By acts of love and mercy he won the sympathy of the great chief, and here, far from all the influences of Christian civilization, he established the missionary work of the Methodist Episcopal Church, South.

The Congo Methodist Mission was officially founded in February, 1914, when Bishop Lambuth, having returned to America in the meantime, again reached Wembo-Nyama with six missionaries, Dr. and Mrs. D. L. Mumpower of Missouri, Rev. and Mrs. D. C. Bush of Virginia, and Mr. and Mrs. J. A. Stockwell of Louisiana. By way of a beginning foundations were laid for a church, a school, a hospital, a storehouse, a workshop, and three missionary homes. Bishop Lambuth organized a Methodist Church with twenty-three members.

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The Methodist missionaries found themselves in the heart of the vastest mission field on earth. Great Africa in its extreme proportions is six thousand miles long and five thousand miles wide. It has a total area of twelve million square miles. It is nearly four times as large as the United States.

In fact, this vast continent is larger than the United States, China, India, Italy, Germany, France, Norway, Sweden, Argentine, and the British Isles combined. This immense continent is a mission field in its entirety.

Of course our missionaries confine themselves to the elgian Congo, but even this district constitutes an im-ense field. It is nearly eleven hundred and fifty miles orth and south and one thousand miles from east to west. has an area of one million square miles. Its popula-on is nine millions, nearly ninety-nine per cent of whom e black natives. Think of three men and their wives ft alone in the heart of such an empire as this!

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The vastness of this mighty continent is paralleled by s need. Rightly is it called "The Dark Continent." Here are multiplied millions of people steeped in the rossest superstition and in an illiteracy that is total.

St. Paul, in all of his missionary wanderings, never ncountered a people of such abysmal ignorance, so ettered by superstition, as these denizens of Central frica. They worship fetishes of every sort. They ropitiate the teeming demons by charms and incanta-ions.

Of course millions of them have never heard that Christ came into the world. To present in any under-tandable way the Christian evangel to such a people as his constitutes an almost superhuman task. Yet it was ndertaken by Southern Methodism, and during the ten ears which have elapsed since our Mission was first stablished among the Batetelas, some almost unbeliev-ble results have been secured.

What We Have Today

Methodism is well entrenched in the Belgian Congo. Centering its work at Wembo-Nyama, it has branched out and established itself at Kabengele, Tunda, Minga, and Lusambo. These constitute the major centers of

Methodist work. From each of these major centers, save Lusambo which is largely a receiving center, the workers operate among the outlying villages and establish out stations. In each outstation is a Church and school in charge of one or more native workers who have been trained at Wembo-Nyama. At the present time there are sixty of these outstations. This, of course, means sixty organized Churches and the same number of schools.

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There are 27 missionaries, including wives, of the Department of General Work, and four women missionaries of the Department of Woman's Work, a total of 31 American workers. We also have 180 native workers. At the present time we have about 1,000 Church members enrolled in the stations and outstations. Sunday schools are conducted at Wembo-Nyama, Minga, and Kabengele and the average attendance is nearly 2,500.

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A small hospital with an American doctor and a nurse in charge is now operating at Wembo-Nyama in a brick building recently erected. The report of this hospital during a recent quarter showed 130 persons admitted, 17 major operations, 53 minor operations, and a total of 10,456 treatments given. Small hospitals, which should rather be called dispensaries, are also conducted at Tunda, Kabengele, and Minga. At Tunda an American doctor and nurse are in charge, while a part-time service is given at Kabengele and Minga.

Great emphasis is placed upon educational work in the Congo. It was necessary to create an alphabet and a written language for the Batetelas, and they knew absolutely nothing of industrial art. The first few years were devoted to preparing simple text books and teaching a

w selected natives some elementary principles. Once ined, these natives were sent out to the villages to take arge of the Churches and schools of the outstations.

In addition to the 60 outstation schools, three other ucational institutions are in operation at Wembo-yama. One of these is an industrial school which aches the natives the simpler forms of carpentry, binet-making, and agriculture. Another is a boys' arding school, which receives boys from outlying vil-ges and trains them to become native Christian orkers. A third is a girls' boarding school operated the Department of Woman's Work of the Board of issions, which renders a similar service to the girls.

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The Woman's Work in the Congo is widespread and ficient. The women have sent out ten missionaries, and x of these have married the missionaries of the General epartment. It has been impossible to build up a con-ructive program of Woman's Work as on other fields, cause of the lack of workers.

The women at the present time have a missionary home d a girls' home and school at Wembo-Nyama. The ork for women and girls has been carried on along ree lines: Medical work, by sharing in the support of e hospital at Wembo-Nyama; educational work at unda, Minga, and Kabengele; and evangelistic work, holding women's classes, organizing missionary so-eties, and helping in Churches and Sunday schools.

The Mission operates a simple printing plant at Kab-ngele, producing here the primers which are used in the arious schools. At Wembo-Nyama there is a mission ore which sells supplies to the natives, and this store is ne of the most valuable institutions of the Mission. A

steamboat, "The Texas," is now operating on the Lubet and Sankuru Rivers. This steamboat was given by th Epworth Leaguers of the state of Texas, and serves t eliminate the necessity of walking and carrying supplie over a distance of nearly two hundred miles.

The Advance World Program

The Centenary meant much to Africa, as it did t every field. More than $125,000 has already been spen for the redemption of the people. Of the 31 mission aries and wives now on the field, 28 were sent ou during the Centenary period and with the Centenar funds. The Centenary has built the hospital, estal lished the boarding schools, sent the steamboa "Texas," and advanced the work in every line of effor

But the Centenary has a great task in Africa yet un done. Askings in the total sum of $76,500 remain unpaic and without this the field is "marking time," patientl waiting for the subscribers to redeem their pledges. Th unpaid askings are divided as follows:

General Work	$38,000
Woman's Work	38,500

When realized, the $38,000 due the Department o General Work will be used to finish the enterprise projected and to pay the costs of operation. Two nev doctors are needed for the dispensaries at Kabengele an Minga. Two new industrial missionaries are likewise i demand. To press forward in the work of evangelism and teaching it will be necessary to send out two or thre additional preachers and teachers.

Of course there can be no such thing as self-suppor in the Congo, although each member of our Church mus become a tither; the incomes are so meager, when inter preted in terms of money, as to be negligible.

So far as the Woman's Work is concerned the unfinished Centenary task is fairly well defined. It may be summarized as follows:

Missionaries—Salaries and Travel	$12,285
New Missionaries—Outfit and Travel	7,600
Increased Maintenance	15,615
Two homes for African girls	1,000
Two missionary homes	2,000
Total	$38,500

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But after the Centenary task is completed there remains the problem of maintenance. The advance during these years has been so great that it could by no means be supported on the old income. In 1919 the expenses of operating the Congo Mission was $16,310. In 1925 the same expenses are $54,500. When we remember that during this period the income of the Foreign Department, General Work, apart from the Centenary, has decreased a quarter of a million dollars a year, we see how imperative it is that new money be secured. Otherwise our African work must be greatly curtailed.

The regular income of the Foreign Department, General Work, from the assessment cannot pay 20 per cent of the expense. Of the $54,500 needed for Africa, only about $9,620 will be thus realized. The deficit of $44,880 must come from the Advance World Program.

Summary

Unpaid Centenary for Africa, General	**$38,000**
Unpaid Centenary for Africa, Women	**38,500**
Deficit in Annual Maintenance, General	**44,880**

METHODIST CENTERS IN BELGIUM.

CHAPTER XI

BELGIUM

THE little land of Belgium has been the battlefield of the nations. Centuries ago the great Caesar declared the Belgians to be the bravest of all people. cross the soil of this little state have tramped the armies f many lands through the centuries, and few nations ave figured more prominently in the world's history.

When, in 1914, the guaranteed neutrality of Belgium as violated by one of the very powers that guaranteed it, all Europe flew to arms, and in the mightiest nd bloodiest of all wars the Belgians acquitted themelves like men. With every inch of her territory ccupied by a foreign foe, with her industries detroyed, her king and government exiled, and her eople deported and forced to labor behind the enemy's ines, Belgium yet held her head erect. She lost everyhing but her honor.

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Belgium is small in territory. Its greatest length is nly 165 miles, while its greatest breadth is 120 miles. It as an area of only 11,400 square miles. Its population, owever, is about 8,000,000, this being the densest in Europe.

Belgium's population is composed of two distinct races; he Flemish, who are of German extraction, and the Walloons, who are allied to the French. The Flemish, who are more numerous, occupy the northern part of the country, and their language is Flemish, which is a German dialect. The Walloons occupy the south and speak French.

Most of the people who admit any religious affiliati
are, of course, Roman Catholics, but since religious stati
tics are not included in the census, no reliable numbe
can be given. It is significant, however, that in 192
there were six thousand Roman Catholic priests an
about 25,000 monks and nuns. Protestant pastors num
bered only 21.

Underneath this thick layer of Roman Catholicism however, there slumbers a spirit of freedom and lib erty which constitutes a fertile field for Protestan effort. In fact Belgium was at one time Protestan or at least on the verge of becoming so. She welcome the Reformation and seemed on the eve of being en tirely gained by it. Belgium furnished the first tw martyrs of the Reformation in the persons of Joh Voes and Henry Van Esschen, who were burned at th stake in 1523 and whose devotion was celebrated in hymn by Luther. The Reformation spirit bade fair t sweep the land; audiences of 20,000 gathered in Ant werp and elsewhere to hear the messages of the Re formers. Two-thirds of the Flemish population wer gained for the Reformation.

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Then Rome tried persecution. A special Tribuna of the Spanish Inquisition was set up, and the in famous Duke of Alva set about the task of exterminat ing the Protestants. It is estimated that 100,000 peopl were victims of the Inquisition and Alva boasted tha he had executed more than 18,000. The believers were killed, driven out, or silenced. Persecution here, as in no other place in the world, succeeded. Belgium turned from the Reformation and became content t remain Catholic.

But Roman Catholicism in Belgium is largely a veneer nd a formality, as it is in France and Italy. Nearly half the people have forsaken the Roman Catholic Church. ut the decline of Catholicism does not mean the growth f Protestantism. People leaving Rome do not go to the old of the Protestant Church. Rather do they become gnostics or atheistic socialists, so that the last state is orse than the first.

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This is the situation which threatens continental Europe. In Belgium, France, and Italy atheism is rowing more rapidly than Protestantism. The reaon for this is plain. The people have no adequate onception of what Protestantism means. They know t only in the uninfluential and weak Protestant ranches which have lingered among them as vestiges f the Reformation, and in this form it fails to make n appeal to the strong intellectual and spiritual naures of the people.

Here is a situation which constitutes an imperative call o American Protestantism. We alone are in a position to dequately interpret the finer values and more aggressive rogram of the Protestant Church to continental peoples. Unless we win them the drift away from Rome into theism will continue until the European continent becomes a great mass of cultured but Godless infidelity. If the continent is lost to religion so may also be lost the vast reaches of the world wherein these nations are so influential.

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Immediately after the Centenary Campaign, in 1920, a special commission of our Church began a ministry of relief, and in August, 1922, this relief work crystallized into an organized Mission, the first session of

which met under the presidency of Bishop W. B. Beaucham, who received into the Methodist Episcopal Church, South, the first members in Belgium. Since that time the growth of this Mission has been constant.

What We Have in Belgium

The Methodist Episcopal Church, South, carries on a widespread activity all over Belgium. Its evangelistic work is in both the French and Flemish tongues, with English-speaking congregations in Brussels, Boitsfort and Stockel. We publish our own literature. Nine colporteurs are employed in the distribution of Christian literature, and in one year they sold 1,355 Bibles, 2,000 New Testaments, 10,750 parts of Gospels, and 5,300 copies of the "Life of Jesus."

The influence of Methodism is tremendous, even though the actual membership as yet remains comparatively small, about 600, with an equal number of probationers. Our 20 Sunday schools enroll 600 boys and girls. The following is a general view of all our work:

1. Major centers: Brussels, Herstal, Dunkirk, Antwerp, Ypres, Malines.

2. A great Central Building at Brussels, containing offices, an English Night School, a Bible and Evangelistic School, an English-speaking Church, a French-speaking Church, offices of administration, and headquarters for publication, colportage, and evangelistic work.

3. "Les Marronniers," the only Protestant girls' school in that section of Europe. It has beautiful property at Uccle, a suburb of Brussels, 2 American and 9 Belgian teachers, and an enrollment of 100 girls.

4. An orphanage at Brussels, wherein are 50 children being trained in Protestant Christianity.

5. A share in a Union Protestant Hospital at Brussels.

6. An English Night School at Herstal; a French chool at Molenbeek; a Flemish School at Molenbeek; Social Center at Molenbeek.

7. A Mission for Sailors at Antwerp.

8. Twelve pastoral charges and preaching places in he following cities and towns: Brussels (French, Flemh and English); Uccle (French); Molenbeek (French nd Flemish); Antwerp (French and Flemish); Herstal French); Dunkirk (French and Flemish); Aerschat Flemish); Diest (Flemish); Boitsfort (French and nglish); Ypres (French and Flemish); Malines (Flemh); Comines (French); Wevelghem (Flemish); Ghlin French); Ecausines (French); Hoboken (French and lemish); Stockel (French and English).

The Advance World Program

The amount remaining unpaid on the Centenary askngs for Belgium is $275,000. It must be remembered that his new field is exclusively a Centenary enterprise and eceives absolutely no money from any other source. We ave purchased so advantageously that we shall not need o increase our investment in buildings. But maintenance and miscellaneous items will require all of the npaid sum.

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Belgium is supported wholly by the Centenary. When Centenary funds are no longer available, only an insignificant amount could be expected from the regular income. If our work in Belgium is to be continued $66,572 nnually must be secured for this needy field.

Summary

Unpaid Centenary for Belgium, General	**$275,000**
Deficit in Annual Maintenance, General	**66,572**

TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN BRAZIL.

(★)=Major Centers. (•)=Other Centers

CHAPTER XII

BRAZIL

BRAZIL is the largest country of South America and one of the really great nations of the world. It is larger in area than the United States, exclusive of Alaska. It has 3,301,350 square miles of territory and a coast line over four thousand miles long. Brazil touches every other country in South America except Chile and Ecuador.

This great country was discovered in 1500 by a companion of Columbus, who made no settlement. The same year, however, it was also discovered by the Portugese Admiral Pedro Alvares Cabral, who claimed it in the name of Portugal. It has remained Portugese in language and general characteristics ever since. Though proclaimed independent in 1822, its king was the son of the Portugese ruler. Brazil became a republic under the title of the United States of Brazil as a result of a revolution in November, 1889.

The country is divided into twenty-two states and has a population of approximately 31,000,000 people.

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These people are conglomerate. There are the native white people, descendants of the Portugese settlers. There are also large numbers of Negroes, descendants of African slaves. In the interior of the vast and unexplored Amazon country are still to be found nearly a million aborigines or Indians. In many cases these various elements of the population have cohabited and intermarried and thus produced a mongrel race.

Nearly the entire population of the Republic of Brazil is still found on a comparatively narrow strip of land along the Atlantic coast. The white people have clung to the fringe of the continent. In the interior of Brazil the population will average not more than one or two inhabitants to the square mile. In fact, people do not know what is in the interior of the Amazon territory. Here is an area of nearly three quarters of a million square miles of fertile and habitable yet unimproved and largely unexplored territory.

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The needs of mighty Brazil are very great. Roman Catholicism of the Latin type is supreme and, as always among illiterate and backward people, this means superstition, ignorance, and extortion. The state of the common people is pathetic in the extreme. They call loudly for enlightenment and help. There are few places in the world wherein Protestantism has a clearer duty or a greater opportunity.

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The first work of Methodists in Brazil is closely identified with Methodism in the South. Before the separation of the Northern and Southern branches of the Church, in 1836, Fountain E. Pitts, of Tennessee, was sent to South America to investigate religious conditions. He organized the foreigners from Protestant lands into a congregation, and upon returning recommended that the Board of Missions send missionaries to Brazil.

The following year, the Rev. Justin Spaulding was sent out, followed by the Rev. P. D. Kidder in 1838. Although Mr. Spaulding preached entirely to the foreigners, Mr. Kidder, who knew Portugese, worked among the native Brazilians. He was the first Protestant

preach along the borders of the Amazon, and he eached the first Protestant sermon ever delivered in the y of Sao Paulo.

The establishment of the Methodist Episcopal Church, outh, in Brazil dates from the arrival in that land of the ev. John J. Ransom, February 2, 1876. After a year's udy of Portugese Dr. Ransom began evangelistic work. t the end of 1877, the mission in Rio de Janeiro reported 2 members, only one of whom, however, was a native razilian.

Numerically, the Brazil conference was the smallest ver organized. It was organized in 1886 with three embers, all of whom are still living: Rev. H. C. ucker, of Tennessee, Rev. J. L. Kennedy, of Tennes-ee, and Rev. J. W. Tarboux, of South Carolina.

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The women of Southern Methodism began work in Brazil in 1879, this being the second field entered by hem. This year they made an appropriation of $500.00 o a little girls' school in Piracicaba that had been opened y Rev. J. W. Newman and taught by his daughter, who ater became Mrs. J. J. Ransom. Miss Martha Hite Watts, of Louisville, Kentucky, sailed for Brazil in 1881, he pioneer woman missionary to this field.

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In fifty years Brazilian Methodism has grown into hree Annual Conferences with a membership of 16,-000. These annually contribute more than $140,000 for ll causes. The three conferences are: Brazil, includ-ng the states of Rio de Janeiro and Minas; Central Brazil, including the state of Sao Paulo; South Brazil,

divided from the other two by two large states and practically covering the state of Rio Grande do Sul which forms the extreme southern tip of the country.

We have wrought well; we have reclaimed thousands from misery, ignorance, superstition, and sin. Yet the bigness of the remaining task challenges us to still more heroic endeavour in Christ's name.

What We Have in Brazil

As stated above, the work of the Methodist Episcopal Church, South, now covers four of the important states of Brazil, and is divided into three full-fledged Annual Conferences and a total of 14 presiding elders' districts. Several of these presiding elders are native preachers who have been converted and trained by our missionaries.

We have in Brazil at the present time 77 missionaries, including wives. Of these 56 are maintained by the Department of General Work, while 21 are supported by the Woman's Work. Assisting these are 68 native preachers and approximately 200 native teachers and other workers. This gives us a large force in the three conferences of Brazil.

Disregarding Conference lines, we have in Brazil 100 pastoral charges and 130 organized Churches. Our Church members number approximately 16,000. There are 230 Sunday schools enrolling 13,000 pupils, and 100 Epworth Leagues with 3,500 members.

Our Churches are located in the most important centers of Brazil. We have occupied 125 of the leading cities, towns, and villages in our territory and are pressing the work of evangelism in the rural sections.

The educational system of the Methodist Episcopal hurch, South, covers like a blanket the states of Rio de aneiro, Minas, Sao Paulo, and Rio Grande do Sul. The stitutions are conducted by both the Department of eneral Work and the Department of Woman's Work. he following are the schools of the General Work De- artment:

1. People's Central Institute in the heart of the grea. etropolis of Rio de Janeiro. This institution operates day and night school and a dental clinic. It has one merican and eight Brazilian teachers, with an enroll- ent of 370 students. Its property is worth about 75,000. The women cooperate with the General Depart- ent in evangelistic and educational work for women and irls, maintaining here Case Cottage, a home for women issionaries which is valued at $8,000.

2. Granbery College at Juiz de Fora. The college has leven buildings worth $175,000, four American and ixteen Brazilian teachers and 350 students.

3. Union Seminary, Rio de Janeiro. This is a theologi- al training school conducted by various denominations n the buildings of Central Institute. We have two rep- esentatives on the faculty.

4. Moore Institute, Campinas. This institution is named for Bishop John M. Moore and is a Centenary enterprise. The foundation has been laid and some work has been done on the walls, but because the Centenary pledges have not been paid, work has been stopped and the basement roofed over. A small day-school is now being conducted. The institution will be completed when the Centenary money is available.

5. Porto Alegre College at Porto Alegre. This is an important institution with a valuable building. Three American and several native teachers are employed.

6. Union College, Uruguayana. This building is valued at $50,000. There are two American and seven Brazilian teachers and 135 students are in attendance.

7. Instituto Gymnasial, Passo Fundo. This school has two valuable buildings and enrolls about 190 students.

8. Day Schools. Twenty-five day schools are maintained in various Brazilian cities. These are for the most part conducted in connection with the Churches. About fifty-five teachers are engaged in the training of 1,100 pupils.

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In addition to the Churches and schools above mentioned, our Church operates three other institutions in Brazil.

1. A Union Hospital is maintained in Rio de Janeiro. We have a small share in this in cooperation with other denominations.

2. The Imprensa Methodista at Sao Paulo is our great publishing house which was erected by the Centenary at a cost of more than $100,000. This is the best institution of its kind in Brazil and is flooding that country with Christian literature. It publishes the Sunday school literature for all of the Protestant Churches in Brazil except the Baptist. It publishes also "The Christian Expositor," the official organ of our Church, and the Quarterly Review, which represents all Protestantism. The women cooperate with the Department of General Work in this publishing house, assigning a missionary to the publication of a children's magazine and a full line of literature for the women.

3. Institutional Church, Porto Alegre. This is a cooperative effort on the part of both Departments. Good

operty is owned and a large evangelistic and educa-nal program is being carried out.

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The work of the women of the Methodist Episcopal hurch, South, in Brazil is largely, though not exclu-vely, confined to the education of girls. In addition to eir cooperation with the General Department in the eople's Central Institute at Rio de Janeiro, as mentioned ove, the women maintain several institutions outright. hey are as follows:

1. Bennett College, Rio de Janeiro. This is a board-ng school for girls founded in 1921 and named for the ainted Miss Belle Bennett. It is of High School grade nd specializes in teacher-training. It employs five issionaries and thirteen Brazilian teachers, and has n enrollment of 160. A substantial plant has been tarted, but work thereon has been halted because the entenary pledges have not all been paid.

2. Collegio Isabella Hendrix, Bello Horizonte. This oarding school for girls was founded in 1904. It has a plendid plant but is due another building from the Cen-enary.

3. Collegio Piracicabano, Piracicaba. This is the ldest Methodist girls' school in Brazil. It was founded n 1881. It has good property but is waiting Centenary unds for further development. Four American and ighteen Brazilian teachers are employed and 360 stu-lents are enrolled.

4. Collegio Methodista, Ribeirao Preto. This substan-ial institution is now twenty-five years old. It enrolls 75 girls and employs four American and ten Brazilian eachers. It is due another dormitory.

5. Collegio Centenario, Santa Maria. This is another Centenary institution erected with Centenary funds in 1921. Though young, it already enrolls 140 students and has three missionaries and thirteen native teachers.

6. Collegio Americano, Porto Alegre. Founded in 1901, this school has rendered a large service. Its attendance is 199. Its new $100,000 plant was built with the first Centenary money expended in Brazil.

Advance World Program

The unpaid Centenary askings for Brazil, General Work, total $563,731. On account of fluctuating costs and the intricacies of administration it is scarcely possible to strictly apportion this sum to definite objects. Moore College and Granbery College must be completed at once.

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In the Department of Woman's Work, the following items remain unpaid in the Centenary program for Brazil:

Missionaries—Salaries	$ 8,558
New Missionaries—Travel, outfit, language and study	2,600
Bennett College:	
Rent	2,195
Equipment	1,500
Land and building	88,697
Collegio Piracicabano—new building	42,570
Christian Literature	1,700
Collegio Centenario—maintenance	4,780
Increase maintenance and building	50,000
Total	$202,600

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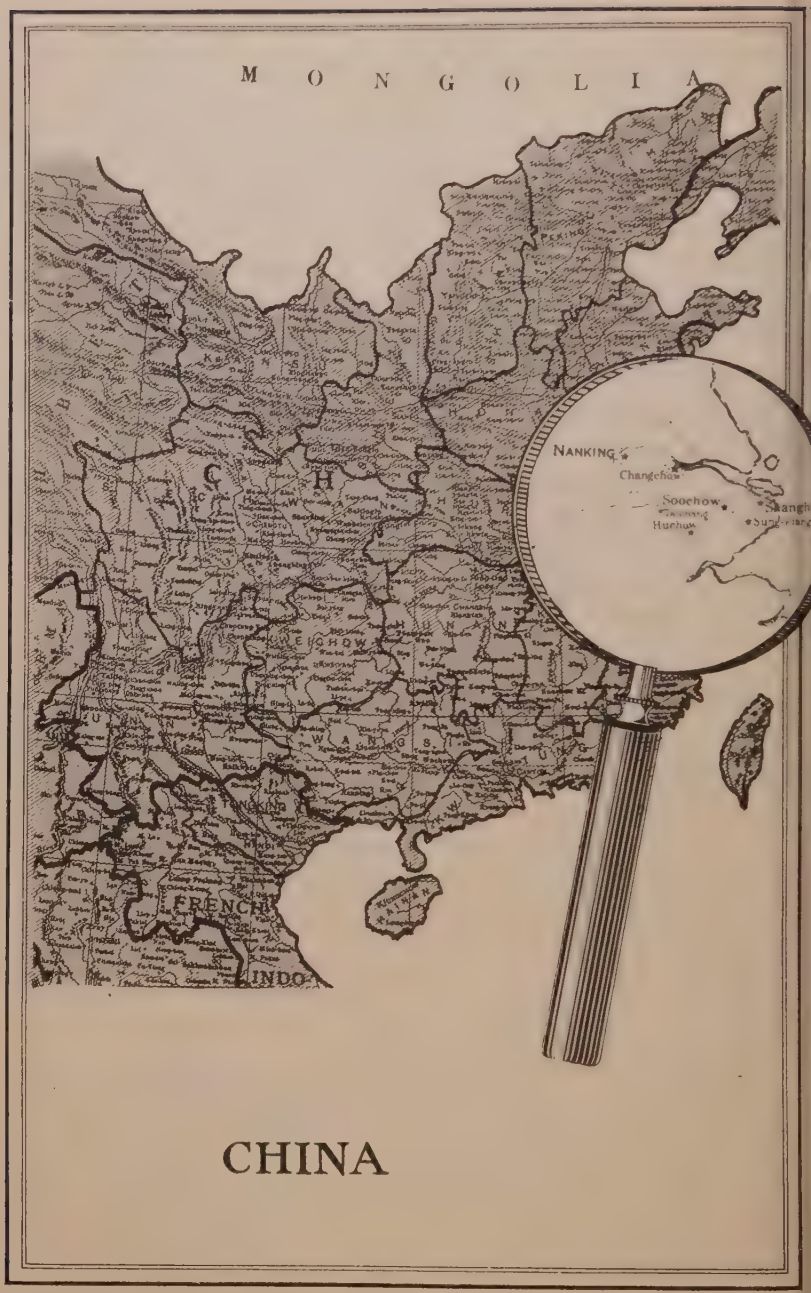
But after the Centenary—What? Granted that the unpaid askings are met in full, how shall we maintain our

ork when these funds are no longer available? This is a ressing and serious problem.

In 1919 our expenses in Brazil were $88,765. In 1925 ney are $134,537. With our assessment income far below nat of 1919, how shall the deficit be met? Unless they re met by the Advance World Program a withdrawal nd retrenchment must at once begin. To avoid this and ave our work we must have $107,525 in new money each ear. This provides for no advance, but only for main-enance at the 1925 status. We shall need some new orkers, but the Brazilian Church proposes to diminish ne amount received from the Board of Missions one-xth each year, and this leeway is expected to provide the xtra missionaries necessary.

Summary

Unpaid Centenary for Brazil, General	**$563,731**
Unpaid Centenary for Brazil, Women	**202,600**
Deficit in Annual Maintenance, General	**107,525**



TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN CHINA.

(★)=Major Centers. (•)=Other Centers

CHAPTER XIII

CHINA

T has been said that China is a land of unchallenged superlatives. It has an area of nearly four and a half million square miles, much larger than the United ates. Its people number more than 400,000,000, one-urth of the population of the whole earth.

These people are homogeneous. They are never nalgamated. Scattered among other peoples they ver lose their racial characteristics. They absorb hers, but themselves are never absorbed.

China is the oldest nation of the earth. Full fifty nturies she has lived. China was older when Christ as born than any other nation that now exists.

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With such an area, with such a population, we can arcely imagine the place which China will occupy in ture history. She has been asleep for many cen-ries but is now rousing herself. Modern civilization gradually penetrating this great Republic. Give hina a modern industrial equipment and she will be e commercial superior of most of the nations of the orld. Give her a modern military equipment and she ould menace the whole earth.

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China has less than ten thousand miles of railroad, hile the United States, though only two-thirds as rge, has more than a quarter of a million miles. Out-de of the great cities, and even within them, modern nitation is unknown. While the annual death-rate the United States is fourteen to the thousand, in hina it is above fifty.

China has only a thousand modern doctors for her four hundred million people, and at least a third of these are missionary doctors. Think of one doctor being responsible for 400,000 people! At that rate only sixteen cities in the United States would be entitled to the full-time service of a doctor, and not one of these cities in the South!

China has a million blind people and 400,000 deaf. We do not know how many lepers and insane she has. The doctors can care for only 1% of the sick people, leaving 99% without competent medical attention.

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Missionaries have introduced modern education in China, but as yet it has made small headway. It is estimated that 95% of the people are unable to read or write a word of any language. Only 2% of the women can read. It is estimated that only 6% of the children of school age attend school.

China's greatest need is a religious need. The multitudes are heathen. Three great heathen religions control this land: Confucianism, Buddhism, and Taoism. The bulk of the people are Buddhists. Ancestor worship prevails everywhere throughout China. There are perhaps ten million Mohammendans in the Republic.

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After the division of Methodism in 1844 no missionary work outside the United States was left to the Southern branch. In 1846, however, the Board of Missions of the Methodist Episcopal Church, South, projected its work in China and in 1848 Rev. Charles Taylor and Rev. Benjamin Jenkins, both of South Carolina, set sail. The imperial decree prohibiting Christianity had been par-

ally repealed four years previously, but it was nearly wo years after their arrival before their first service was eld in Shanghai.

Results were difficult and meager. The solid block f heathenism showed few signs of yielding. Our mis-ionaries lived in the midst of superstition, persecu-ion, and danger. During the Tai-Ping rebellion of 853 one missionary stood his ground and protected he Mission property. In 1861, when the Civil War in merica cut off all communication with China, Dr. . W. Lambuth and Dr. Young J. Allen supported hemselves and continued to preach and teach the ospel until supplies again reached them.

Not a convert was made until 1852, when Liew, Mr. enkins' teacher, was converted. After eleven years f hard and sacrificial work there were eleven native hurch members in the entire China Mission.

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Bishop Marvin, the first Southern Methodist Bishop o visit the Orient, organized the China Mission in 1876, nd ordained four native ministers. Two years later the irst woman foreign missionary was sent to China by the Woman's Missionary Society, which had been organized ut a few months. Miss Lochie Rankin, of Milan, Tenn., as the distinction of being the first woman missionary.

Many distinguished leaders of Methodism have since erved in the Chinese field, among them being Dr. J. W. Lambuth and his distinguished son, Bishop W. R. Lam-uth, Dr. Young J. Allen, Dr. W. H. Parkes, Dr. A. P. Parker, and many others. They have laid a firm founda-ion for our work in this great eastern Republic and oday Southern Methodism in China is exercising a wide-pread influence.

From no other spot on earth does there come the appeal of a greater need than that which issues from China. The oldest mission field of our Church, it will always receive our interest and our prayers. No Southern Methodist worthy of the name would for a moment think of retrenching in our work in this great Oriental country, or of taking a backward step in the work of winning China for Christ.

What We Have in China

The Methodist Episcopal Church, South, confines its work in China to a section of territory on the Pacific coast surrounding Shanghai. When viewed on the map this section does not appear large in area. It contains 5,000,000 people, however, and ours is the only branch of Methodism responsible for them. It contains Shanghai, China's commercial center, with a population of 1,000,000; Soochow, the intellectual center, with a population of 500,000; and Huchow, the silk center, with a population of 250,000.

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The China Conference of the Methodist Episcopal Church, South, now has seven districts with sixty-two pastoral charges and 125 societies. There are 11,000 Church members. The 83 Epworth Leagues have a membership of nearly 5,000, while 12,500 young people are enrolled in 365 Sunday schools. We have 68 woman's missionary societies with 3,000 members. Our 66 houses of worship are valued at nearly $600,000 and we have 36 parsonages worth about $80,000.

The China Conference has the distinction of being the only foreign Conference which ever undertook the opening of another foreign mission field. In 1923 the Conference resolved to enterprise foreign mission

ork in Manchuria, and raised $12,000 for this pur-ose. This action on the part of China is a striking xample of the earnestness and consecration of the hinese Christians.

We have at work in China at the present time seventeen vangelists, sixteen medical missionaries, and twenty achers. These, with sixty-one missionaries and teachers om the Department of Woman's Work, make a total of 14 American workers in China.

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The major centers are Shanghai, Soochow, Huchow, ungkiang, Nanzing, Changchow, and Taichang. In ach of these centers we maintain strong Churches. Insti-tional and Social Service plants are operated in connec-on with Churches in Shanghai, Soochow, Huchow, and hangchow. Operating from these major centers, we ave dotted our whole territory with Churches. Most f these village Churches are of course attached to cir-uits, and many of them are in the rural sections.

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Southern Methodists should be justly proud of their ducational work in China. Here where Christian cul-ure is so greatly needed, our Church maintains 119 chools of every grade and in these there are 707 teach-rs, American and native, training 10,000 young Chi-ese. The value of our school property is approxi-nately $2,000,000. This educational work is conducted y both the General and Woman's Departments of the oard of Missions.

The Department of General Work has organized all of s educational, except the day schools, into one great ystem. This is the Soochow University system, which enters in the city of Soochow and has its branches in

various other cities. Soochow is one of the greatest Methodist universities of the world. In its entirety it enrolls more than 2,500 students, has 30 American and 78 Chinese teachers, and much valuable property. The value of the plant of Soochow University proper is more than $500,000.

The various units of Soochow University, together with the number of students enrolled in each, are as follows:

1. Soochow University (College Department), 340.
2. Soochow (Law Department), Shanghai, 50.
3. Middle School Number One at Soochow, 310.
4. Middle School Number Two at Shanghai, 258.
5. Middle School Number Three at Huchow, 217.
6. Wusih Technical School at Wusih, 97.
7. Sungkiang Bible and Training School, 36.
8. Wu Dialect School at Soochow, 39.
9. Higher Primary Schools at various points, 309.
10. Lower Primary Schools at various points, 902.

In addition to the Soochow University system the Department of General Work maintains fifteen day schools in as many towns. In these are employed 15 foreign and 67 Chinese teachers. These day schools enroll nearly 1,500 pupils.

We also maintain an orphanage in Shanghai which might well be classed under educational work. Here young Chinese homeless children are gathered, protected, and reared with Christian training.

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The Department of General Work of our Board of Missions maintains three hospitals in China as follows:

1. Soochow Hospital. The Centenary has rebuilt Soochow Hospital and it is now thoroughly modern and one

f the finest institutions in China. An interesting element is the maintenance in the hospital of a chaplain nd Bible woman who give full time to the spiritual welare of the patients. The Bible woman follows the atients to their homes and has been instrumental in leading a large number to Christ and the Church.

2. Huchow Union Hospital. This is a union institution operated by our Church in connection with the Baptists.

3. Changchow General Hospital. This institution has ot yet received its Centenary appropriation and so is oused in old ramshackle buildings and has equipment hat is entirely inadequate.

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The Woman's Missionary Council supports sixty-ne missionaries and teachers in China and they are ngaged in educational, medical, evangelistic, and administrative work. Some special features of Woman's Work are as follows:

1. City Evangelistic Work. Our four great Institutional Churches, in Shanghai, Huchow, Changchow, and Soochow, have women's departments, and the women hare with the General Department of the Board in supporting a staff of workers. In addition, social evangelistic vork is carried on in a silk filature in Wusih and in Moka Garden Embroidery Mission, Soochow.

2. District Evangelistic Work. In each district a voman missionary is carrying on evangelistic work for vomen and girls. These women are provided with ouse-boats and travel about the districts accompanied by Bible women.

3. Medical Work. The women share in the operation of the Margaret Williamson Hospital in Shanghai.

4. Christian Literature. The women also furnish one missionary to the Christian Literature Society to aid in the work of creating and circulating Christian literature for China.

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The women of the Methodist Episcopal Church, South, carry on an imposing program of educational work among the Chinese people. The following are the leading units of such work:

1. Ginling College, Nanking. This is a union College founded in 1913. It has a splendid new campus and six new college buildings and an enrollment of 100.

2. Bible Teachers' Training School is another union school at Nanking. Founded in 1915, it now has a fine new plant and an enrollment of 87.

3. The Hayes-Wilkins Bible School, Sunkiang, is a Junior High School institution, founded in 1890.

4. Laura Haygood Normal School, Soochow. Six missionaries and nineteen Chinese teachers are here teaching 357 students, 100 of whom are boarding pupils.

5. McTyeire High School, Shanghai. This school has a splendid plant but is in need of better equipment. The enrollment is 319 with 300 boarders. The school is self-supporting with the exception of missionaries' salaries.

6. Virginia High School at Huchow has a substantial plant but needs enlarging. It is now serving 297 students, 150 of whom are boarding pupils. It has two correlated primary schools, with a combined enrollment of 125.

7. Atkinson Academy, Soochow. This is a High School for boys, founded in 1896. It employs one missionary and eighteen Chinese teachers and has an enrollment of 240.

8. Susan B. Wilson School, Sungkiang. This boarding hool has a good plant but is greatly in need of enlarge- ent. Its enrollment is 160, 90 of whom are boarders. is a Junior High School and employs two missionaries, e American teacher, and eight native teachers.

9. Davidson Girls' School at Soochow is another nior High School. It has two missionary and fifteen hinese teachers and an enrollment of 288. Founded in 03, it now has a good plant but needs additional equip- ent.

10. Centenary Institute, located at North Gate, Chang- ow, has a beautiful new compound and building, the ft of the Centenary. It is a Junior High School and e missionary and eight Chinese teachers are engaged in aining 250 students.

11. Humbert Day School, Changchow, East Gate. It s an entirely inadequate plant for serving the 187 stu- nts enrolled in the seven grades. It was founded in 13 and now has one missionary and nine native achers.

12. Eslick Day School also teaches seven grades and as one missionary and seven native teachers. Its enroll- ent is 128. It was founded in 1918 and is located at Iutsun. Its new plant was purchased with Centenary nds.

13. Mary Virginia Nabors Day School, Wusih, South ate, was founded in 1908 and has eight grades. The roperty is rented and very inadequate. One missionary nd seven Chinese teachers are employed.

14. Maria L. Gibson Day School, Soochow (Kong Hong) was founded in 1912. It has 160 enrolled and ese are served by one missionary and eight Chinese achers. This school also has eight grades.

15. Faith Johnson Day School, Changshu. Built by the Centenary in 1920, this school now enrolls 128 pupils who are taught by seven Chinese teachers.

16. Theodosia Wales Day School at Changshu was also founded in 1920 and is a school of eight grades. The property is rented. Seven Chinese teachers serve 128 pupils.

17. McCall Day School, Nyishing. This school also has only rented property. The enrollment is 155 and seven native teachers instruct in the eight grades.

18. District Primary Schools. There are 21 of these scattered over the various districts, as follows: Taichang, 1; Sungkiang, 6; Shanghai, 6; Nanzing, 4; Changchow, 2; Soochow, 2. The combined enrollment is 414.

The Advance World Program

From the above survey it will be apparent that the Methodist Episcopal Church, South, is undertaking a great program in the ancient land of China. None could think of taking a backward step in the work of redeeming this vast empire. The Centenary has accomplished wonders, but many of its most important enterprises remain unfinished. This is a reproach upon our Church and compromises us in the eyes of the heathen.

The total amount due to China on the unpaid Centenary askings, General Work, is $391,300. Among so great an array of activities it is scarcely possible to exactly detail the distribution of every Centenary dollar. The distribution is to types of work, and it may be stated as follows:

Educational	$111,625
Evangelistic	186,675
Medical	93,000

For the Department of Woman's Work the unpaid entenary askings total $176,850. When available, these nds will be applied as follows:

Residence for Shanghai workers	$ 25,000
Institutional Church, Huchow—land, building, equipment	5,000
Changchow, East Gate:	
School building	5,000
Evangelistic center	3,000
Wall and equipment	1,500
Maria L. Gibson Settlement, Soochow:	
Missionary residence	3,000
Land and wall	2,000
Equipment	300
Changshu—Missionary residence	3,000
Virginia School, Huchow, school building	25,000
Hutsun, brick wall	300
Laura Haygood Normal School—Land and equipment	3,750
China Medical Work, Shanghai	50,000
Increased maintenance and building	50,000
Total	$176,850

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The Centenary advance in China has increased the nnual expenses of operation from $73,843 in 1919 to 148,514 in 1925. Thus the maintenance bill has been nore than doubled. Income has during this same period ecreased. Therefore our only hope of avoiding a with-rawal lies in increasing our income, and it is estimated hat $121,550 in new money annually will be necessary.

Summary

Unpaid Centenary for China, General	**$391,300**
Unpaid Centenary for China, Women	**176,850**
Deficit in Annual Maintenance, General	**121,550**

METHODIST CENTERS IN CUBA.

(★)=Major Centers. (•)=Other Centers

CHAPTER XIV

CUBA

ON October 28, 1492, Christopher Columbus, viewing the island of Cuba from the deck of his vessel, exclaimed, "It is the most beautiful land that eye er saw. It excels all other countries as far as the day rpasses the night in brightness and splendor." The ightened natives who crowded around and viewed the oss which Columbus held before their eyes, called their untry "Cubanacan," and Columbus, believing that they d spoken the name of the great Oriental monarch, ublai Khan, was confident that he had reached Japan d was about to grasp the wealth of the Indies.

The Spanish proceeded with characteristic vigor to xterminate the natives from the face of the earth. atuey, a native leader, on being burned at the stake, emarked, "I prefer Hell to Heaven if there are Spanrds in Heaven." Columbus corralled a number of ie inhabitants and made them slaves, carrying them s presents to their Catholic Majesties—"because," he emarked, "it is my conviction that they would easily ecome Christians."

The Spaniards did indeed exterminate the Indians. ot a trace of them remains today. Their thinning ranks ere filled with Negro slaves. Soon the land teemed ith Africans. Slavery was not abolished until 1883, and this day a large proportion of the Cuban population is lack.

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Cuba has suffered much. Twice the capital city was urned by pirates, and for two hundred years the bucaneers made life miserable for the people. Twice the

English attacked the island, and in 1762 it became Britis territory for a brief season. Coming again under the con trol of Spain it felt the hard hand of oppression.

Extortion was the order of the day. Cuba coul trade with no country save Spain and only throug the port of Cadiz. Finally, capping the climax o tyranny, Ferdinand VII issued his infamous "Roya Order" which placed Cuba under martial law and i a state of siege, subject to the arbitrary will of th Spanish captain-general, who had the power of life an death. This "Royal Order" remained the only consti tution of Cuba for nearly three-quarters of a century

Against an unmixed despotism the Cubans at las rebelled. For seventy-five years there was constan warfare. Rebellion after rebellion swept the island The population was reduced to a fraction of its wonte number. The whole country became wasted as desert.

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At last the savage General Weyler attempted to crus the insurrection by removing the Cuban country foll from their homes and imprisoning them in garrisone cities, hoping thereby to starve them into submission. I the ranks of these "reconcentrados" misery, pestilence starvation, and disease prevailed. The conscience of th civilized world could stand it no longer. America be came aroused, and when on February 15, 1898, th United States battleship "Maine" was destroyed in th harbor of Havana, it was a signal for intervention.

President McKinley recognized the independence o the people of Cuba and demanded the complete evacua tion of the Spanish. Admiral Dewey destroyed th Asiatic squadron of the Spanish fleet, under Admira Montojo, in the battle of Manila Bay, and Sampson de

oyed the remainder of the Spanish fleet under Admiral ervera as it attempted to escape from Santiago harbor. eneral Shafter besieged Santiago from the land and the ty surrendered. Spain was conquered and Cuba be- me free.

This land owes much of her present prosperity to merica, and the interests of the sister Republics will ways be intertwined.

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The Americans occupied Cuba for four years, and uring this period, for the first time in history, the island ad a stable and solvent government. The Americans ised among the Cuban people $57,000,000 and spent it r improvements, and when they evacuated they turned ver to the new Cuban government $635,000 in cash. ambling, the national lottery, bull-fighting and cock- ghting were suppressed. For the first time Cuba learned nitation.

The Americans built more miles of highway in four ears than the Spanish had constructed in four cen- uries. As a climax of American service for Cuba, he yellow fever plague, which for a hundred and fifty ears had never failed to appear each summer, was ompletely eradicated by American surgeons. When he Americans took charge there were only 87,000 chil- ren attending school; when they left the number was 71,000. The Americans started Cuba on the upward oad along which she has advanced, albeit with one or wo missteps, ever since.

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Those who are familiar with Roman Catholicism of he Spanish type can well imagine Cuba's condition after our hundred years of its control. The Catholics had been teaching the Cubans since the year 1500, but when

the Americans took a census in 1898 sixty percent o all the people were unable to read and write. To thi day characteristic Roman Catholic superstition, igno rance, extortion, and immorality prevail.

Under Spanish rule no Protestant services wer allowed. The Bible was interdicted in the Custor House. Foreign residents could not even build Protestant chapel for their own use. The sailors kille by the destruction of the "Maine" in 1898 were denie the privilege of having the Protestant burial servic read over their bodies, and Captain Sigsbee read th service on the sly in his carriage en route to the ceme tery and in his own room at the hotel.

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Immediately after the close of the Spanish-America war, our Church, alive to its opportunity, entered Cuba It was recognized as peculiarly fitting that Southern Methodism should evangelize this adjacent islan Bishop Warren A. Candler led the way and for fiftee years supervised the Cuban work.

The Northern branch of American Methodism which had been operating in Cuba, withdrew and turne the whole country over to the Methodist Episcopa Church, South. Within a few months after the begin ning was made, work was in operation at the fou strategic centers of Havana, Matanzas, Cienfuegos, an Santiago. The first annual meeting of the Mission wa held at Matanzas in 1900, and at that time the membe ship of our Church in the island was only 21.

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The progress of our work was so rapid that in nin years this Mission reported more members than an Southern Methodist foreign Mission except Mexico an

razil. That growth has continued, and today our hurch, which is the only Protestant body covering ie whole of Cuba, is by far the most influential Prot-stant force in the country.

What We Have in Cuba

No other branch of Methodism save the Methodist piscopal Church, South, works in Cuba. This is the nly one of the pre-Centenary mission fields wherein we re attempting to evangelize the whole nation; and our hurch is the only denomination which does maintain ork in every part of Cuba.

In Cuba we have a full-fledged Annual Conference; ie island graduated from a Mission into a Conference in 923.

There are four Districts: Havana, Matanzas, Cien-iegos, and Camaguey. In these there are 25 pastoral harges, with nearly 50 local Churches and about 6,000 iembers. There are 53 Sunday schools, with 300 officers nd teachers and nearly 5,000 pupils. The Epworth eagues number 20 and in these are enrolled about 600 eaguers.

We maintain work in the following cities and towns: Iavana, Arroyo Arenas, Hoyo Colorado, Punta Brava, antiago de las Vegas, Calabazar, Pinar del Rio, Herra-ura, Matanzas, Jovellanos, Pedro Betancourt, Cardenas, oliseo, Colon, Calimete, Amarillas, Cienfuegos, Abreus, guada de Pasajeros, San Juan de los Yeras, Matagua, anta Clara, Manahanabo, Baez, Fomento, Trinidad, Ianicaragua, Camaguey, Nuevitas, Minas, La Gloria, maja, Holguin, Cacocum, Antilla, Coyo Mambi, Iayari, Preston, Santiago de Cuba, Jamaica, and Guan-anamo. On the Isle of Pines there are Churches at Nueva Gerona, Columbia, Santa Fe, and McKinley.

In addition to these, work is maintained at a number o places in the rural districts.

Our Church owns 40 Church buildings valued a nearly $300,000 and 26 parsonages worth more than $100,000.

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Special mention should be made of the magnificen Central Building in Havana. This is by far the finest and largest Protestant Church in Cuba and one of the best mission buildings in the world. It stands in the very center of the great capital city, and as a worthy representative of Protestantism commands attention and respect.

This great building contains two complete and modern Churches, one for the American congregation and one for the Cuban. On the second floor is a school with an adequate equipment of class rooms, auditorium, and other necessary educational adjuncts. The third floor has apartments for pastors and teachers.

This great enterprise is entirely a product of the Centenary. Unfortunately, it is as yet uncompleted though being used, owing to the failure of many persons to pay their Centenary pledges in full. This is one of the tragedies of the unpaid pledge.

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The Church in Cuba publishes its own official organ "El Evangelisto Cubano," and a Sunday School quarterly, "Revista Trimestral." It maintains its Sunday School Training Institutes and Epworth League Conferences with much efficiency.

The educational system of Methodism in Cuba far surpasses that of any other denomination; our schools excel in quality the public school system.

The Board of Missions, General Work, maintains two nstitutions for boarding students in Cuba.

1. Candler College at Havana is a truly great institu- on in that it trains practically all of the native preachers or our Church. Its annual attendance is about 175. It as a valuable campus strategically located on an eleva- on overlooking one of the finest suburbs of Havana, and wo large buildings provide dormitory and classroom pace. Within a stone's throw of Candler College are ocated Leland Memorial Church, Buenavista College or girls, and three missionary residences, thus forming a umerous and excellent Methodist colony. Candler Col- ege has 13 teachers and property valued at $100,000.

2. Pinson College, at Camaguey, enrolls more than 00 of the finest boys and girls of Cuba. It owns an xcellent campus in the aristocratic "Zambrana" sub- rb of the city. Unfortunately, its Centenary appro- riation has not been paid and the college is suffering erribly from this fact. Its buildings are a few small ottages. Its classrooms are wooden sheds. Its seats re discarded street car benches. Its only dormitory s an attic wherein 25 boys are huddled.

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In addition to the institutions above mentioned, the Board of Missions, General Work, maintains several Day Schools which receive young children. These render an nvaluable service, as they far surpass the average Cuban ublic school in quality and inject the Christian element nto their teaching. These schools are as follows:

1. Central School, Havana.
2. Colegio Methodista, Jovellanos.
3. Colegio Methodista, Pinar del Rio.
4. Colegio Methodista, Antilla.
5. Caperton School, Santiago de Cuba.
6. Colegio Methodista, Nuevitas.

The women of the Methodist Episcopal Church South, are rendering a far-reaching service in Cuba. In many of the congregations missionary auxiliaries have been organized; there are now 11 such societies with more than 400 members, and these raised more than $1,000 in 1923.

The educational institutions maintained by the Board of Missions, Woman's Work, are the finest of their kind in Cuba.

1. Buenavista College stands across the street from Candler College in the capital city of Havana. It is a product of the Centenary. It is a Normal School for the training of teachers and is practically self-supporting. The beautiful three-story building, worth $120,000, houses about 150 girls.

2. Irene Toland College is located at Matanzas, and thanks to the Centenary, possesses now the most beautiful building of all our Cuban schools. It is perhaps the best known and influential institution in Matanzas. Its enrollment is about 125, which will be greatly increased when contemplated additional stories can be added to the new building.

3. Eliza Bowman College, at Cienfuegos, enrolls nearly 200 girls each year. With Centenary money and funds derived from the sale of other property the finest site in Cienfuegos has been purchased. An appropriation was made for a building, but the Centenary pledges have not been paid and the money is not yet available. The College now occupies an old residence. Classes meet in the teachers' rooms, on the porches, under the trees. Here is another tragedy of the unpaid pledge.

The Advance World Program

The unpaid Centenary askings for Cuba, General Work, total $141,600. Out of this Pinson College and the Central Building at Havana must be completed and other necessary work must be done.

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For the Department of Woman's Work the unpaid Centenary askings are $89,910. This money will be thus used:

Missionaries' salaries—salary increases	$ 7,050
New Missionaries (Outfit, language and travel)	1,500
Miscellaneous items	1,125
Colegio Eliza Bowman, teachers and equipment	3,550
Colegio Buenavista, teachers and equipment	5,785
Colegio Irene Toland, teachers	4,900
Colegio Irene Toland, building	16,000
Increased maintenance and building	50,000
Total	$89,910

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The scale of operation in Cuba, as elsewhere, has been greatly enlarged by the Centenary. In 1919 our expenses were $47,118; for 1925 the expenses are $76,602. The Centenary funds cannot supply the additional workers and buildings that may be needed, so it is doubtful whether the maintenance expense can be held down to the 1925 figure without seriously impairing the work. In view of all the facts, it is estimated that the deficit in annual maintenance for Cuba will be not less than $61,149.

Summary

Unpaid Centenary for Cuba, General	**$141,600**
Unpaid Centenary for Cuba, Women	**89,910**
Deficit in Annual Maintenance, General	**61,149**

METHODIST CENTERS IN CZECHOSLOVAKIA.
(★)=Major Centers. (•)=Other Centers

CHAPTER XV

CZECHOSLOVAKIA

CZECHOSLOVAKIA is one of the resurrected nations of Europe. Its birth is the most wonderful romance of the World War. For four hundred ears the Czechs had been under the heel of the Austrian ppressor, denied the use of their religion, language, terature, and freedom. No people had been persecuted nore bitterly than they. Yet there still slumbered in heir hearts suppressed and silent aspirations for freedom.

Though enrolled in the armies of Germany and Aus- ria and forced to fight against the forces of freedom n the World War, the Czechs carried at the head of heir column a banner inscribed, "We are marching gainst the Russians but nobody knows why." Their eutonic commander did not dare to remove the revo- utionary slogan. Although in Austrian uniform and nder foreign commanders, the Czechs were yet Allies t heart; and when at last they gave vent to their spirations, announced their freedom, and proceeded o organize regiments to assist the Allies in the truggle, the whole tenor of the contemporary history vas changed. Peace conditions which were laid down efore their emergence at once became obsolete. They hook the fragile foundations of the House of Haps- urg and tore asunder the Dual Monarchy.

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The whole history of these people is bound up with eligion. They are the oldest Protestants in the world. We commonly give to Martin Luther full credit for the

Protestant Reformation, but John Huss, the Bo hemian, started a Protestant Reformation and wa burned at the stake by the Roman Catholic Church nearly three-quarters of a century before Luther wa born. When Luther's Reformation began there were already 400 Protestant Churches and 200,000 Protestant Church members in Bohemia and Moravia.

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The people everywhere flocked to Huss and accepted his Protestant teachings. In 1415, Huss was summoned to attend a religious council at Constance and given by Pope and Emperor a guarantee of safety. When he arrived at Constance, however, this guarantee was disregarded and the great reformer was burned at the stake, his ashes being scattered on the River Rhine.

The death of Huss was the signal for a long and bloody struggle. The Czech nobles met and declared that the Catholic murderers of Huss were "liars, vile traitors, and calumniators of both Bohemia and Moravia, the worst of all heretics, full of all evil, sons of the devil." They declared that "we will defend the laws of our Lord Jesus Christ and his pious, humble, and steadfast preachers at the cost of our blood, scorning all human decrees which may be contrary to them."

Then followed the Hussite Wars. Led by the blind Ziska, whose military genius has been compared to that of Hannibal, the Czechs forced the Roman Catholic Church to make concessions and recognize the Protestants.

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In 1526 the notorious Hapsburgs established over Bohemia a rule that meant four hundred years of oppression, persecution, and desolation. The Jesuits were established in Bohemia and began the long work of crushing

eligious liberty. The Czechs and Protestants were lentical. The Hapsburgs and the Catholics were one nd the same, and generation after generation the ruggle was carried on.

In 1618 began a rebellion to get rid of the Hapsburgs nd win again religious and national freedom. At he beginning of this war Bohemia had a population f 3,000,000; at the end there were only 800,000. "Prot-stantism was wiped out with fire and sword. The zech nobility were mercilessly routed out and their nds confiscated. Bohemia's ancient rights were brogated. Catholicism was forced upon the surviving opulation, while in the place of the Bohemian aris-ocracy an alien ruling class was planted by the Haps-urgs. The Jesuits made it one of their chief purposes o destroy systematically the Czech literature. One esuit leader boasted that 'he had himself burned no ewer than 60,000 Czech volumes.'"

In 1620 the Czechs were disastrously beaten at the attle of White Mountain. Jesuitism was supreme. The Czechs became the subjects of Austria, which undertook he process of eradicating from the minds of the Czechs nd their children all memories of freedom, Protestant-sm, and national aspiration. This did not end until the Czechoslovaks gained their freedom at the conclusion of he World War.

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Perhaps it would not be too much to say that the Moravians gave Methodism to the world. At least it was through their instrumentality that John Wesley "felt his heart strangely warmed," and thus realized n his own life the great Methodist doctrine of the witness of the Spirit.

Driven out of their own country, a little group of refugees from Moravia established a settlement called Herrnhut in Saxony under the patronage of Count Zinzendorf. In 1734 Moravian missionaries came to America and founded at Savannah a mission to the Indians. There they came in contact with John Wesley.

On his return to England, Wesley was much impressed by the fact that certain Moravians on board the ship were at perfect ease in the midst of a storm, and in conversation with them Mr. Wesley became dissatisfied with his own religious experience. One evening in May, 1738, while attending a Moravian prayer meeting in London, Mr. Wesley underwent the religious experience which made of him a flaming evangelist and the founder of Methodism. Desiring more fully to understand the discipline and order of the Moravians, Wesley visited Herrnhut and this visit did much to shape his future course and the plan of his religious activities. We shall never know how greatly the Moravian spirit influenced Methodism.

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In the Centenary Movement the Methodist Episcopal Church, South, saw and grasped its opportunity to repay in some degree the debt of Methodism to this people. The Church resolved to enterprise work in the resurrected nation. The policy at first was one of relief. Following the World War the people were in dire need of food and clothing and this need our Church attempted to supply. The relief work, however, soon developed into a constructive program for moral and spiritual uplift, and it was clearly seen that in order to adequately meet the situation a permanent Mission should be established.

A strange and wonderful thing happened when the Czechs became free. Though smothered for four hun-

dred years under a blanket of Catholicism, the old Czech spirit of religious liberty was not dead. No sooner had the people heard the first words of the Methodist evangel than hearts responded to it. It brought back the stirrings and remembrances of Huss and their fathers, and almost as one man the nation responded. They turned back to Protestantism in vast numbers. A revival such as the world has not witnessed in modern times swept the land. Thousands flocked to Methodism.

Our work in that country constitutes one of the marvels of modern missions. Unlike many foreign mission fields, our Churches here are not small but are vast in proportions, some of them rivaling the greatest congregations of America. Although extreme care is exercised in admitting persons to actual Church membership, our members today, after only two years of organized work, total 9,000. If we continue to support this Mission we can redeem Czechoslovakia and take the whole nation for the Protestant faith.

What We Have in Czechoslovakia

All of the work of the Methodist Episcopal Church, South, in Czechoslovakia is directed by the Board of Missions, General Work. Here as in no other mission field in the world we are able to confine ourselves to the work of evangelistic preaching. We have only one school, a Biblical Seminary in the capital city of Prague.

We have acquired valuable and beautiful property in Czechoslovakia. This has been made necessary because of the vast congregations which attend our services. Our great Vrsovice Church, for example, would do honor to any city in America and has a congregation of about 2,300.

The work is growing by leaps and bounds, so that any report of it is soon inadequate. At the annual session of 1924 there were four districts, 27 pastoral charges, and 36 organized Churches. We had 23 preachers at work, of whom 18 were native pastors and five were missionaries from America. The total membership was 9,000. There were eleven Epworth Leagues and 243 members, 32 Sunday schools with 1,715 pupils, and eleven missionary societies with 400 members.

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There is in Czechoslovakia a distinct movement toward self-support. The people themselves in 1924 raised nearly $4,000 for Church buildings and $8,000 for all purposes. This was more than double the amount raised in 1923 and four times the amount of 1922. Outstanding features of our work are as follows:

1. In the capital city of Prague we own a great Central Building which is the pride of the Mission. This building houses the administrative offices, a regular Church congregation, and our Bible School.

2. The Biblical Seminary of Prague is training preachers for the Mission. During 1924 this Seminary enrolled twenty students, all candidates for the Methodist ministry.

3. Our Churches cover the whole country. The following are the principal places occupied by the Methodist Episcopal Church, South: Prague, Sedlec, Liberec, Straenici, Litomerice, Usti, Lovosice, Terazin, Most, Zlonice, Mukarov, Myto, Dobrotiva, Lhota, Plzen, Slany, Smecno, Velvary, Kamenomost, Cernuce, Vrsovice, Bratislava, Uzhorod, Mukacevo, Vrutky, Trnava, Bechyne, Chrastany, Bernardice, Milevsko, Jihlava, Lomnice n-luz, Klece, Fraheiz, Luznice, Protivin, Neto-

lice, Straz, Novosedla, Plavsko, Pribraz, Pistina, Trebon, Hlina, Domanin, Brilice, Tyn n-Vlt.

4. A most important religious work is being carried on among the Ukrainian students. A special secretary is appointed to this activity. Thousands of students flocked out of Russia and the Ukraine at the close of the War to continue their studies at the great University of Prague. They were homeless, naked, and starving. By the establishment of relief kitchens for them, our Church won the undying loyalty of these students who will be the future leaders of the Slavic people.

The Advance World Program

Czechoslovakia has no means of support save the Centenary. If, therefore, the Centenary payments become delinquent, the work must suffer accordingly. The amount remaining due to Czechoslovakia on the unpaid Centenary askings is $275,000.

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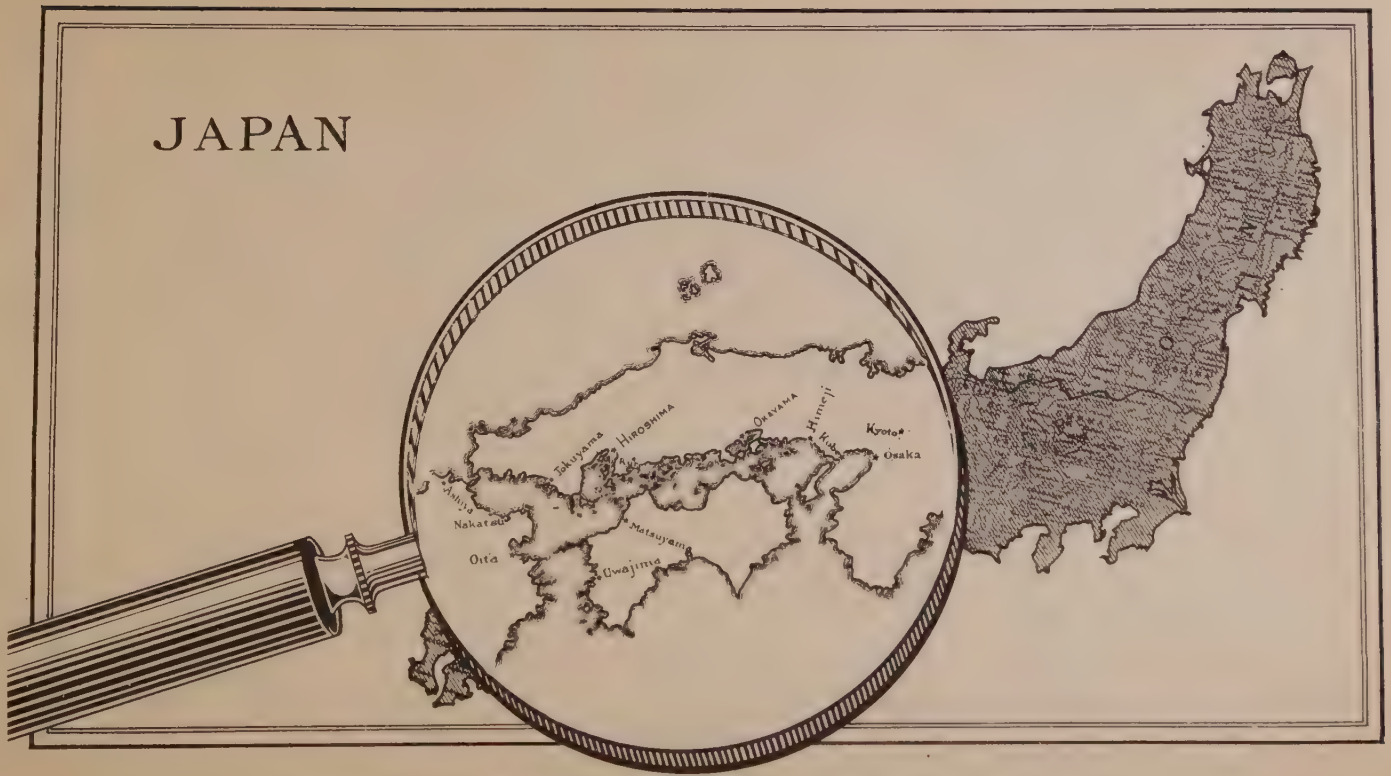
When the Centenary money is no longer available the funds for the support of Czechoslovakia must all come from a source other than the regular assessment. In the estimates of the Advance World Program the sum of $67,320 per year must be so raised. This amount will fall considerably short of maintaining the work outright on the 1925 basis, and of course no advance could possibly be made. It is hoped, however, that the Czechoslovak Methodists will increase in number and in the scale of their giving and thus make it possible for the Church to push forward in the redemption of this mission field.

Summary

Unpaid Centenary for Czechoslovakia, Gen. . $275,000
Deficit in annual maintenance, General 67,320



TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN JAPAN.
(★)=Major Centers. (•)=Other Centers

CHAPTER XVI

JAPAN

THE empire of Japan is a large group of islands in the North Pacific Ocean off the coast of China and Siberia. Japan proper is about a thousand miles ong, and if laid upon the eastern coast of the United tates it would stretch from Labrador to Cuba.

Japan is densely populated, having nearly 60,000,000 eople in 1922. The necessity of finding a home for its apidly multiplying population is the leading factor vhich is bringing the empire into conflict with the United tates and other countries inhabited by the white race.

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The Japanese people make large claims for their his- ory. They claim that their empire was founded in 660 3. C. by the first Emperor, Jimmu Tenno. They further- nore claim that his dynasty still prevails and that the resent Emperor is the 122nd of that dynasty.

Without presuming to pass upon these claims, we can tate that the reliable records of Japan date back to only bout 522 A. D. About that date Buddhist missionaries ntered Japan from Korea and introduced their religion.

During this early period the land was entirely unknown o Europeans. The great navigator Marco Polo made nention of it in 1298 A. D., but it was not until 1542, half a century after the discovery of America, that Europe obtained any definite information concerning Japan. In that year a Portugese sailor, Mendez Pinto, was driven out of his course by a storm and sighted one of the islands of Japan, and he brought back to Europe the first knowl- edge of these distant shores.

About that time the Jesuit order of the Roman Catholic Church was founded, and the great Jesuit missionary St. Francis Xavier, resolved to plant Christianity in this new Oriental country. Xavier had previously met a young Japanese refugee, Anjiro by name, who had committed murder in his native land and had fled to Malacca. The young man was converted through the Jesuit's influence, entered a training school for priests, and became known as "Paul of the Holy Faith."

In 1549 Xavier and Anjiro went to Japan for the purpose of introducing Christianity. Their efforts were quite favorably received, and other Jesuits followed. The priests were given permission to preach everywhere and a rapid growth of Christianity followed. Within forty years after the landing of Xavier there were 200 Catholic Churches and 150,000 members, and at the beginning of the seventeenth century the number had reached 600,000.

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Then came a change in the attitude of the Japanese rulers. Portugese and other traders followed the trail of the missionaries and Japan became suspicious as to the ultimate designs of the propagandists of the new faith. The leaders saw that there were grave sources of danger in a religion which was so strongly backed by foreign countries.

Accordingly an edict was issued absolutely prohibiting the profession, practice, or teaching of Christianity in Japan. This was in 1606. A few years later all the missionaries were banished and a systematic persecution of the native Christians began.

The Christians were hunted down and killed or driven like animals from their homes. They were thrown from

liffs into the sea; they were exposed and frozen to death; ney were burned at the stake; they were crucified. The emnant of Christianity was as thoroughly swept away y sword, fire, and banishment as it was possible for such nstruments to accomplish that result.

The name of Jesus became feared and despised by he whole nation. As time went on Christianity eemed to be forgotten. Nearly 250 years passed, and hen, strange to relate, when Christian missionaries gain entered Japan they found in and around Nagasaki whole villages of Christians who had secretly preserved their faith. This is proof that the religion of Jesus Christ cannot be stamped out by physical force.

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After driving out the missionaries and, as they believed, thoroughly extirpating Christianity, the Japanese entered upon a policy of rigid exclusion. All means of communication with the outer world were cut off. Aliens were forbidden to enter Japan and the Japanese were forbidden to travel abroad on pain of death. All foreigners were executed. If Japanese sailors were shipwrecked on a foreign shore they could never return to their native land, lest they bring the dreaded religion of Christ. On the roadways were posted warnings to all who should profess the name of Jesus, and these signs were not removed until 1872. "So long as the sun shall continue to warm the earth," read one of these warnings, "let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God himself, if he dare violate this command, shall pay for it with his head."

This policy of exclusiveness prevailed for more than 200 years. Many attempts were made by various Euro-

pean nations to secure an entrance, but in vain. But at last on July 8, 1853, Commodore Perry, of the United States navy, sailed into the Gulf of Yedo and in the name of the United States virtually compelled the Japanese Emperor to receive a letter from President Filmore. Perry sailed away, but when he returned with his fleet the following year the Japanese had come to their senses and concluded a treaty opening their ports to American trade. From the expedition of Commodore Perry date modern Christian missions and civilization in Japan.

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In 1885 our Board of Missions officially resolved to undertake a Mission in Japan, and Dr. J. W. Lambuth was sent from China on a tour of inspection. The next year, 1886, Bishop McTyeire, presiding over the Mission in China, appointed J. W. Lambuth, his son Walter R. Lambuth, and O. A. Duke, as missionaries to Japan. The growth and development of Southern Methodism in the island empire is an ever-living memorial to the dauntless spirit of these three missionaries and their faithful wives.

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Since that day Southern Methodism in Japan has made mighty strides. Its influence cannot be shown by statistics, for an indigenous Methodism, the Japan Methodist Church, has been founded and as soon as converts are firmly established in their faith they usually affiliate with this Church. But Methodism has been one of the strong influences which has brought Japan thus far along the highway to Christian civilization.

Our work in Japan is located around the inland sea with Kobe as its base. This is a strategic situation. There is no overlapping territory with other Methodists. It contains Japan's most fertile and richest industrial sec-

n, teeming with millions of eager, restless people. ithin its bounds are Kobe, with the greatest tonnage of y port in the Orient; Kyoto, with 880 Buddhist tem- es; and other great cities like Osaka, Okayama, Hiro- ima, and Shimonoseki.

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In recent times Japan has made the most wonderful vances of any nation. Although within the memory of ople now living she denied foreigners the right to tread on her soil, she today ranks as one of the world powers, a par of international influence with America, Eng- nd, France, and Italy. And yet Japan remains heathen. e is highly civilized but her civilization is not Chris- n. She has 116,000 Shinto shrines and 107,000 Bud- ist temples, while the heathen priests and priestesses mber 70,000. The position of Japan in international fairs rests upon her military strength, and her military rces are Prussian trained and imbued with Prussian eals.

Left as she is to wield a heathen influence in the uncils of the world and to further the spirit of ilitarism which she learned from the Prussians, pan will menace the world. She is destined to con- ol the East and if Japan remains heathen therefore e whole Orient will remain heathen. It is imperative at Japan be won for Christ.

What We Have in Japan

As stated above, statistics of the Methodist Episcopal hurch, South, do not convey an adequate idea of Meth- dism's strength and influence in the Japanese empire, ecause most of the results we secure accrue not to us but the Japan Methodist Church. There are at the present me perhaps 300,000 Christians in Japan.

We do not have a regular Annual Conference, but th work of the Mission is divided into three Districts, wit 19 pastoral charges embracing 94 societies. Our tota membership is about 2,500.

We maintain in Japan our full Church organizatio There are 40 Epworth Leagues with 600 members. W have a Sunday school in practically every society an 6,000 boys and girls are therein receiving regular Chri tian instruction. We own twenty houses of worship an a large number of schools and other institutions. A present we have 47 American missionaries and worke in Japan; 33 of those are supported by the Genera Department of the Board of Missions, while Woman Work supports 14. The women missionaries and 19 c the workers of the Department of General Work, ar engaged in educational activities, while 14 missionarie prosecute evangelistic work.

At the present time our work covers most of the impor tant cities, towns, and villages in the territory wherein w operate. The following is a list of places in which w maintain churches: Kyoto, Osaka, Nishinomiya, Ashiya Wakinohama, Oishi, Hyogo, Wadamiya, Himeji, Okay ama, Kure, Hiroshima, Fukushima, Yanai, Oshima Tokuyama, Migajiri, Matsuyama, Oita, Beppu, Nakats and Uwajima.

* * *

The following are institutions maintained by the Meth odist Episcopal Church, South, in Japan:

1. Kwansei Gakuin, Kobe. This is one of the larges Methodist schools in the world, having an annual attend ance of nearly 1,800 students. In 1923 its graduate numbered 2,000. The value of our share of the propert is $824,956. Its teaching staff is composed of twelv foreigners and seventy-two Japanese.

2. Hiroshima Girls School, Hiroshima. This is a mous institution for the training of girls. Today it has ur departments: college, high school, primary, and ndergarten, with 800 students, and property valued at 07,340. It has eight foreign and thirty-six Japanese achers.

3. Palmore Institute, Kobe. This institution, the first ucational work undertaken by our Church in Japan, as founded 37 years ago. Its teaching is done at night d its popularity is such that we can admit only ten per nt of those who apply. Its property is worth $95,000.

4. Frazer Institute, Hiroshima. This is a night school r young men, teaching English, Music, and the Bible. he latest statistics show 230 students, 6 foreign and 2 apanese teachers, and a building worth $3,000.

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The Woman's Missionary Council supports in Japan 4 missionaries with an annual maintenance budget of pproximately $16,000. The property of every sort is orth nearly a quarter of a million dollars. The follow- ng items constitute a general view of the work being arried on by the women.

1. Lambuth Training School for Christian Workers, Osaka. In 1890 the women founded a Bible School in Kobe. In 1895 a kindergarten was opened in Hiroshima. n 1921 the two were united in Osaka.

2. Commercial School for Women, Kobe. This is nother Centenary enterprise, founded in 1921, although t was formerly a department of Palmore Institute. The chool not only trains women in commercial subjects but s also a center of evangelistic work for women.

3. Social Evangelistic Center, Oita. This institution

is called by the Japanese "the house of neighborly love" It is what its name implies, a center of evangelism.

4. Social Evangelistic Center, Kure. This is another Centenary enterprise similar to the one mentioned above although its new buildings have not yet been provided.

5. The Woman's Missionary Council concentrates on reaching the children of Japan through kindergartens. At the present time 24 kindergartens are maintained and these enroll 1,200 children.

6. The Woman's Missionary Council supports 31 Bible women in Japan. They visit the homes of the countryside and are responsible for thousands of conversions.

The Advance World Program

It would require a volume to detail all of the accomplishments of the Centenary in Japan. The work has gone forward by leaps and bounds. The Centenary task, however, is not finished. For the Department of General Work the sum of $425,000 remains unpaid on the Centenary askings. When these funds are available $175,000 will be used in educational work and $250,000 will be devoted to evangelism.

* * *

The Woman's Work has a deficit of $116,587 in the Centenary askings. This money is imperatively demanded and if it is not secured the women will experience difficulty in maintaining their work. The various items for which this money will be used may be mentioned as follows:

Increased maintenance—budget 1924.....	$ 14,943
Missionaries' salaries, taxes and helpers.....	8,284
Kindergartens	2,690

Maintenance—Lambuth Training School	7,585
Commercial School—Kobe, maintenance	1,900
New missionaries	4,300
Kure—Evangelistic Center:	
Maintenance	1,385
Land and Building	17,500
New missionary home	8,000
Increased maintenance and evangelistic centers	50,000
Total	$116,587

One who is cognizant of the new work projected by the Centenary in Japan and who realizes the fact that our expenses have thereby been vastly increased without a corresponding increase in our missionary income, will ask anxiously "After the Centenary—What?" The answer is at hand: "After the Centenary our income for Japan must be increased $143,242 per year, or we will be under the necessity of curtailing our work and withdrawing our workers." This is a serious fact. We have made most remarkable strides in the winning of this powerful heathen empire for Christ. Shall we now take our hand from the plow and turn backward, leaving Japan to plunge again into the darkness of heathen despair and to develop her civilization on a pagan basis until it inundates the Orient and threatens the whole world? It must not be. Methodists will surely respond to this appeal and save our work in the island empire.

Summary

Unpaid Centenary for Japan, General	**$425,000**
Unpaid Centenary for Japan, Women	**116,587**
Deficit in annual maintenance, General	**143,242**

TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN KOREA.

(★)=Major Centers. (•)=Other Centers

CHAPTER XVII

KOREA

KOREA is ancient—more ancient even than Japan. In the year 1122 B. C., according to tradition, the noble Ki-tse left China with 5,000 followers and established a kingdom in Korea. We have an authentic history dating from 108 B. C., on which date Korea was annexed to China. About the beginning of the Christian era it split into three kingdoms, but a thousand years later we find it practically united again and developing a Chinese civilization.

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From China Korea received the Buddhist religion. Its primitive faith had been Shamanism, and remnants of this degraded superstition still persist in the Korean backwoods. Shamanism represents the imaginations and terrors of the ignorant savage regarding the supernatural. Its priest is the Shaman, corresponding to the African sorcerer and the Indian medicine man. It resembles more than anything else the fetishism of the lowest aborigines.

After Buddhism became paramount it developed a powerful and rigid ecclesiastical hierarchy. Then about the beginning of the 15th century a movement which corresponded to the Protestant Reformation in Europe took place in Korea. The people revolted against Buddhism, founded a native Korean dynasty, and expelled all the priests. Although remnants of Buddhism still linger in Korea, and there are a few ignorant priests of that faith, its influence is practically negligible.

Korea never welcomed foreign influences. The country was nearly 2,000 years old before Europe ever heard of it. A Jesuit missionary named Cespedes entered the country in 1594 but seems to have made little impression and brought back no information to the outside world. In 1653 some Dutch sailors were shipwrecked on the Korean coast and it was through them that Europe obtained the first knowledge of the hermit kingdom.

Other Catholic missionaries planted their form of Christianity in the peninsula in 1784, and in 1835 French missionaries reenforced them. Of course these missionaries met steady persecution but they persevered and seem to have made a little headway.

But in 1864 came a fiercer blast of persecution. The king died childless and his oldest widow, desiring to prevent her nephew from ascending the throne to which he was heir, nominated in his stead Prince Yi, the ex-emperor who died in 1919. The new king was then a twelve-year-old boy and his father became regent.

The regent was a savage reactionary and he at once determined to extirpate all the foreigners in Korea. He let loose fire and blood against them. A French expedition was sent against him in 1886 but it proved a failure. The same year an American schooner, the General Sherman, was stranded on the Korean coast and the whole crew murdered. An American expedition in 1871 met with no success. Many nations attempted to force Korea to accept their commerce, but in vain. Japan finally succeeded in gaining an entry in 1876 and in 1882 the Americans were allowed to enter. Other peoples were let in from time to time; Great Britain and Germany in 1883, Italy and Russia in 1884, France in 1886, Austria in 1892, and China in 1897.

The recent history of Korea has been sad. In 1894 hina attempted to assume her ancient suzerainty over orea. This action was disputed by Japan and in the ar that followed China was defeated. In 1895 Korea roclaimed her independence and in 1897 the king pro- aimed the country an empire under the name of Dai an.

After the war with China the encroachments of Japan ere constant. Russia also looked upon Korea with nvious eyes and the Russo-Japanese war resulted in 904-05. Russia was defeated. Japan's preponderating terests in Korea were acknowledged, and in spite of the iolent opposition of the Koreans themselves a strong apanese "protectorate" was established in November 905.

This meant the downfall of the Korean Empire. The apanese "protectorate" soon developed into actual ontrol. In 1910 the Emperor Yi was virtually forced o abdicate and surrender all political power; Korean erritory was formally annexed to the Empire of Japan, he Emperor and his son becoming Princes of the Blood n the Japanese social order.

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Thus Korean nationality was extinguished. Many atriots have arisen to assert her rights but all have een quickly and severely suppressed. Korea is a sub- ect nation smarting under the heel of the conqueror. Yet foreign powers acquiesced in Japanese control and he Koreans are helpless.

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Out of all the adverse circumstances of the past fifty ears Korea has found that her only comfort is in religion.

Her repudiation of Buddhism left her without a strongl entrenched national religion of her own and she has ac cordingly turned to Christianity. As in no other missio field in the world the revival fires have been burning i Korea. If the missionary forces continue loyally at thei task, Korea will soon be completely evangelized.

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The founding of the Mission of the Methodist Epis copal Church, South, in Korea is a romantic story Baron Yun Chi Ho, a Christian nobleman, came t America to pursue his studies and was a student a Vanderbilt University in Nashville. He became a Christian and gave a sum of money for a Christia school in Korea. Many regarded this as a providentia call to enter Korea and sentiment was created for the enterprise. Mrs. J. T. Fowler gave $500 with which t open work in Korea. The young people of the Epworth Leagues became interested and agreed to finance the enterprise as they had previously pioneered in Cuba

Bishop Hendrix was in 1895 presiding over our mis sions in China and Japan. In that year he sent Dr. C. F Reid from China to Seoul and Rev. C. P. Collyer from the same field to Songdo.

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Our first Methodist society was organized in Korea in 1897. Since that time wonderful results have accrued. The saddened Koreans turned to religion for solace and strength, and one of the most remarkable revivals of modern times swept the hermit kingdom. By multiplied thousands the people have turned to Christ. Whole villages, steeped for centuries in heathenism, have been redeemed and embraced our holy faith with unanimity. The missionary problem in Korea is not how to secure

ıe conversion of the people, but how to train and conerve them after they have accepted Christ. Southern Methodism alone today enrolls 25,000 adherents in Korea, ıcluding full members, probationers, and enrolled eekers.

The Missionary Centenary gave an added emphasis) the Korean revival. Preaching bands toured the illages and countryside, conducting meetings where the ame of Christ had never before been heard. It was a ıodern Pentecost. Between 1919 and 1924 it is estimated hat 25,000 persons were converted and 14,000 of the ıumber actually became adherents of Methodism.

This Centenary campaign would doubtless have completely Christianized the territory in which we are working if it could have been continued. The Centenary pledges were not all paid in full, however, and the preaching bands had to be discontinued. The evangelistic campaign naturally declined. This of itself was tragedy enough to have caused contrition of conscience on the part of any person who had contributed to it by failing to pay his Centenary pledge, but it is made doubly pathetic by the fact that we have been unable to take care of the converts we have made. The tragedy of the unpaid pledge in Korea is in reality a scandal to our good name as a Church.

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For example, we promised the native Christians in the villages newly converted from heathenism that we would assist them in building houses of worship, giving them two dollars when they raised one. In their loyalty and devotion these converts secured ground, hauled lumber from the forests, brought clay and other requisites, and in dependence upon our word prepared to erect their

Churches. But we were unable to keep our promis
Today in various parts of Korea the material brought b
the converts lie rotting upon the ground, while the peopl
themselves are gradually losing faith in our integrity a
a Church. This situation ought to bring a blush of sham
to the cheek of every Methodist who has failed to pay hi
Centenary pledge.

The negligence of some of our people has even cause
us to break faith with the noble Baron Yun, our first an
leading Korean member, who has made untold sacrifice
and endured terrible persecution for his country an
faith. Baron Yun is the principal of our Songdo school
without salary. His son is serving on the same basis
Baron Yun agreed to give of his own means $12,500 t
this school provided we would furnish a similar amount
We accepted his proposition. He relied upon our prom
ise and paid his part in cash. We have not paid ours in
full because the Centenary payments were withheld. This
situation is a disgrace to our Church. No milder term
befits the situation.

What We Have in Korea

The Methodist Episcopal Church, South, has an ex-
tensive work in Korea. It is organized as a full-fledged
Annual Conference with five districts, 65 charges, 487
societies, 357 church buildings, and 63 parsonages. As
a working force we have 40 missionaries, 100 native
preachers, 90 Bible women and a dozen colporteurs.
There are 400 Sunday schools with 14,000 pupils, 207
missionary societies enrolling 2,500 members, and 29
Epworth Leagues with 1,200 members. As stated above,
the adherents of our Church number about 25,000 and
these raised approximately $55,000 towards self-support
in 1923. In our various schools we have nearly 11,000
students.

Our educational work is noted. The following institutions may be especially mentioned:

1. Chosen Christian College, Seoul. This is the only real college in Korea. It is a union institution in which our Church cooperates with the Presbyterians and Northern Methodists.

2. The Songdo Higher Common School, Songdo. This was formerly the Anglo-Korean School. Baron T. H. Yun is President. It is a large institution, having an enrollment of about 600 boys and a teaching staff of 27.

3. Union Theological Seminary, Seoul. This is a ministerial training school for native preachers conducted by both branches of American Methodism.

4. Pearson Memorial Bible Institute, Seoul. This is an institute rather than a seminary and trains native workers in various lines of Christian activity.

5. Lambuth Institute, Wonsan. This is an English night school founded by Bishop Lambuth a short time before his death. It not only teaches English to young Koreans but is a great evangelistic center.

6. The Department of General Work of the Board of Missions maintains twelve boys' common schools in various towns of Korea. These are similar to the Songdo Higher Common School. In these dozen schools there are 80 teachers and about 2,500 students.

7. Scattered all over Korea are our "Keulpangs," or day schools for boys. They are for the most part conducted in our Churches and the cost of operation is small. The Department of General Work now has 67 of these "Keulpangs" in operation and they employ 86 teachers and enroll 2,500 students.

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Quite as important as any other branch of our work are

the four hospitals which the Methodist Episcopal Church, South, operates in Korea. In this heathen kingdom modern medicine is an unknown art and all the people must rely upon the Christian physician. Our hospitals are as follows:

1. Ivey Hospital, Songdo. During one year this hospital usually gives treatment in some form to nearly 15,000 people. This institution is not only a hospital but is also virtually a church and evangelistic center. Its report for 1924 showed 350 conversions in the hospital and the patients established six new groups of believers.

2. Wonsan Christian Hospital, Wonsan. In 1924 it admitted 623 patients but its outpatient department treated 6,426 new patients and 14,063 former patients. The staff performed 928 operations.

3. Choon Chun Hospital, Choon Chun. This institution parallels the work being done by the other hospitals.

4. Severance Hospital, Seoul. The distinctive feature of the Severance Hospital is the medical college which is conducted in connection with it.

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The work of the women of Southern Methodism in Korea has been steady and successful. They have 28 missionaries in Korea at the present time and their property is valued at $367,192. The following is a general survey of the institutions they are maintaining and the work they are carrying on:

1. Carolina Institute, Seoul. This High School for girls has an enrollment of 500 students.

2. Holston Institute, Songdo. The work of this school is similar to that of Carolina Institute. It is somewhat larger, however, having nearly 800 students.

3. Lucy Cuninggim Girls' School, Wonsan. In this nstitution 450 girls are enrolled. It has a beautiful lo- ation with a missionary home and two school buildings.

4. Union Bible Training School, Seoul. This is a Centenary enterprise conducted in union with the Meth- dist Episcopal Church. It is a Methodist training cen- er for women desiring to enter Christian service.

5. Social Evangelistic Center, Seoul. This is a great ocial service institution, built in 1920 by the Centenary. t is a union enterprise of both Northern and Southern Methodism, and is the center of evangelistic work for vomen.

6. Social Evangelistic Center, Songdo. This is an- ther Centenary enterprise, founded in 1921. Its activi- ies are similar to the institution at Seoul.

7. District Evangelistic Work. An evangelistic vorker is assigned to each district, and these superintend he work of 120 Bible women and a large number of country day schools, or "Keulpangs," for girls.

8. City Evangelistic Work. A work similar to the above mentioned district evangelistic activity is conducted in the cities of Chul Won, Wonsan, and Choon Chun. Five missionaries are engaged in this type of work.

9. Medical work. The women are engaged in medi- cal work in connection with Severance Hospital at Seoul, Ivey Hospital at Songdo, the Choon Chun Hospital, and the Wonsan Hospital. Nurses are provided for these institutions. In Ivey Hospital a nurses' training school is maintained and a nurses' home has been built by the Centenary.

The Advance World Program

All over Korea our work is suffering because the Cen- tenary pledges have not been paid. Conditions are par-

ticularly distressing at the Songdo School, Carolina Institute, Holston Institute, Lucy Cuninggim Girls' School and in many of the villages where the native Christians are unable to secure houses of worship.

The amount due on the unpaid Centenary askings for Korea, General Work, is $329,150. When this money has been secured it will be applied to the various types of work in the following proportions:

Evangelistic	$167,250
Educational	101,750
Medical	60,150

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For the Department of Woman's Work the total sum of $140,939 is due on the Centenary askings. This is imperatively demanded and the work of the women is suffering because it is not available. Its application will be as follows:

Missionaries' salaries, taxes and personal helpers.	$ 24,819
Increased maintenance (1924)	28,000
City Evangelistic Center, Seoul, maintenance	2,250
Union Bible Training School, Seoul, maintenance	2,500
Carolina Institute, Seoul, equipment	1,500
Water Gate School, Seoul, building	5,000
Severance Hospital, Seoul, (share)	1,400
Chul Won—land and evangelistic center	2,500
City Evangelistic Center, Songdo	3,940
Nurse Training School, Ivey Hospital, Songdo	3,000
City Evangelistic Center, Wonsan	3,000
Lucy Cuninggim High School, maintenance	7,930
City Evangelistic Center, Choon Chun	800
Country Day School, Choon Chun District	1,800
Kindergarten—Choon Chun District	2,500
Increased maintenance and building	50,000
Total	$140,939

As set forth above the Centenary has built several great stitutions in Korea. It has added 32 new missionaries o our staff. In view of the sweeping revival the stoppage f our evangelistic work was especially distressing. It hould be revived as soon as possible that Korea may be on for Christ.

Of course this new program could not possibly be naintained on the old budget. It is expected that the ontributions of the native Christians will increase, but n the lowest possible estimate it will require $110,704 er year in new money over and above the amount re- eived from the regular assessment to maintain our work n Korea on the present basis. Certainly Southern Meth- dists will respond and furnish this amount that the her- nit kingdom may be redeemed.

Summary

Unpaid Centenary for Korea, General	**$329,150**
Unpaid Centenary for Korea, Women	**140,939**
Deficit in Annual Maintenance, General	**110,704**

TERRITORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH, IN MEXICO.
(★)—Major Centers (•) Other Centers

CHAPTER XVIII

MEXICO

OF all the lands on earth Mexico should appeal most strongly to Southern people, because of its proximity. The southern portion of the United States is divided from the northern portion of Mexico by an imaginary line 1,833 miles long. East of El Paso the Rio Grande flows between the two Republics, but westward there is no division whatever save an occasional concrete post and a few uncertain stretches of wire fence. Mexico is our nearest neighbor and it is therefore natural that we should be interested in her welfare.

Mexico has had a turbulent past. Her present is pathetic enough. We may well believe, however, that her future is full of promise.

The beginnings of Mexican history are shrouded in mystery. Tradition dates back to the year 668 A. D. when an aboriginal people called the Toltecs inhabited Mexico and developed a considerable civilization. Several hundred years later came the Aztecs.

Then came the Spanish, and with them came a long era of oppression and rapine. In Mexico as in Cuba and elsewhere, the Spaniards regarded the subject people as legitimate objects of prey and both Church and State combined in a policy of extortion and tyranny.

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The internal discord in Mexico has prevented its development. It has been an international scandal. Diplomatic relations have been severed by the United States and various European countries, and on more than one

occasion during the past few years our government has been on the brink of war with our southern neighbor. Property rights have been rendered unstable and human life unsafe. The miserable peons are plunged deeper and deeper into the already abject poverty, and yet Mexico is not naturally a poor country. Vast wealth is hers, but the instability of the government and the ignorance and poverty of the masses has made it impossible to develop her resources.

The Catholic Church and foreign capitalists have taken advantage of the situation to grasp much of the wealth of the country. It is said that $2,000,000,000 of American capitalists is now invested in Mexico, and to protect this investment interested persons have urged American intervention in Mexican affairs. Mexico has been and is in a pitiable plight and deserves the sympathy rather than the censure of the world in her attempt to get her resources from the grip of a foreign Church and foreign capitalists.

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Mexico has never been able to establish and long maintain a stable government. It has always been on the verge of anarchy. In 1521 the country was conquered by the Spanish. For three hundred years it was ruled by viceroys "whose chief purpose seems to have been the robbery of the mines and of the people for the benefit of themselves and the Spanish government." At the beginning of the nineteenth century, however, the Mexicans awoke to the debasing and humiliating conditions that had been bequeathed by Spain and in 1810 the patriot-priest Hidalgo revolted.

Success was achieved in 1821 when the Spanish formally acknowledged Mexican independence. In 1822 General Augustin Iturbite declared himself Emperor

out in two years he was driven out and a Republic was established. In 1864 the Catholic party, through European influence, gave the throne to the Archduke Ferdinand Maximillian of Austria. He was shot in 1867 and Benito Juarez took the reins for the second time.

The successor of Juarez fled in 1876 and General Porfirio Diaz became president and ruled, with the exception of four years, with a rod of iron until 1911 when he was virtually forced to resign.

Francisco Madero followed and was murdered in 1913, when the notorious General Victoriano Huerta became president. A year later civil war broke out and Huerta was succeeded by General Carranza, who in turn was forced to flee and murdered in 1920. Since that time two other revolutions have been staged in Mexico but they have not been able to overturn the constituted government.

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Mexico has an area of 767,198 square miles and is divided into twenty-eight states corresponding in a general way to the states of the American Union. The population is approximately 15,000,000, although the inaccuracy of the census returns makes it impossible to arrive at the exact number of people.

This population is polyglot. One finds descendants of all the various peoples who have ever lived in the country during its long history. An analysis in 1900 showed that only 19% of all the people were white, 38% were Indians, and 43% were mixed breeds of various kinds. The population divides into seven classes: (1). Spaniards; (2). native Creoles or mixed whites; (3). Indians; (4). Mestizos, or mixed whites and Indians; (5). Mulattoes, or mixed whites and Negroes; (6). Zamboos, or mixed Indians and Negroes; (7). Negroes. Out of such

a conglomerate mass as this no distinctive racial type emerges and this makes more difficult the work of Christianization and progress.

Illiteracy among the Mexican people is appalling. In fact, it is wellnigh universal. From 85 to 90% of all the people are said to be unable to read or write. This is an illustration of Mexico's great need.

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Mexico would doubtless claim to be a Christian country, but its Christianity is the most degraded form to be found anywhere on earth at the present time. It is the Roman Catholicism of Spain propagated and bearing its fruitage among an illiterate people.

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The Catholic religion came to Mexico with the Spanish near the beginning of the 16th century, supplanting the nature-worship and Fetishism of the Aztec Indians. In the process, however, as was but natural, elements of the paganism went over into Christianity and adulterated it. This adulteration pertains to this day. "A large percentage of the natives," says the Encyclopedia Britannica, "may still be considered semi-pagan, the gods of their ancestors being worshipped in secret, and the forms and tenets of the dominant faith, which they but faintly comprehend, being largely adulterated with superstitions and practices of pagan origin." The truthfulness of these words may be verified by any traveller in the interior of Mexico.

No sooner had the priesthood established itself in Mexico than it set up the dreaded Spanish Inquisition, and this institution was not suppressed until 1820. The Inquisition converted persons to the orthodox faith by force, employing the stake, the lash, the thumbscrew, and gibbet as evangelistic agencies. In the City of

Mexico the Alameda Park is pointed out as the spot formerly used by the Catholic Inquisition as a burning place or scene of torture.

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By the middle of the century Mexico discovered that to save herself it was necessary to break the grip of Rome. The struggle began in 1856, when the Jesuits were expelled, and has continued until the present time. In 1859 a law was passed providing for the separation of Church and State. In 1860 all the male religious orders were driven out and the female orders were suppressed in 1874.

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While the government has succeeded to a large extent in freeing itself from Roman domination, the grip of the Church upon the rank and file of the people has not relaxed. It still holds the masses in virtual bondage. A studied attempt has been made to keep the Bible out of their hands and the burning of Bibles distributed by Protestants has been a common occurrence.

The Catholic Church has itself acknowledged the degeneracy of its type of religion in Mexico. In 1865 a representative of the Vatican officially visited the country and reported to the Pope that religion was little better than idolatry and that many priests lived in open and flagrant immorality. This delegate declared that numbers of the priests refused to admit him to their homes because they did not want him to see their illegitimate children.

In the old days it was a common occurrence for thieves and criminals to purchase immunity from the priest and the "Bull of Composition" was issued to regulate such traffic, this Bull declaring that no individual thief could obtain more than 50 licenses in one

year. Even as late as 1914 it was said that the priests openly sold "indulgences" or virtual permissions for the people to commit various sins.

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Mexico never heard a Protestant gospel until about 60 years ago. The introduction of Southern Methodism was providential. The first Mexican Protestant was Sostenes Juarez. He had lost faith in his Church, but finding a Bible which had been brought from Europe, he was converted and embraced the Protestant faith without any guidance whatever save that of the Holy Spirit. He succeeded in reaching seven men and in 1865 they held the first Protestant service in a private house and organized the first Protestant Church in Mexico.

About the same time Alejo Hernandez, who had joined the Mexican army to avoid becoming a priest, was taken prisoner by the forces of Maximillian and drifted across the Rio Grande. He was converted in the Southern Methodist Church at Brownsville, Texas, and immediately returned to Mexico to preach Christ among his people.

He encountered severe persecution, and returning to Texas, he became a preacher in the Methodist Episcopal Church, South, and was appointed to a Mexican Mission at Laredo. In 1873 Bishop Keener commissioned him to proceed to the City of Mexico and establish a Mission there. When Bishop Keener and Hernandez reached the City of Mexico they found the above mentioned Sostenes Juarez, who identified himself with the new Mission and served it faithfully until his death in 1891.

In 1923 the Methodist Episcopal Church, South, completed fifty years of missionary work in the Republic of Mexico and celebrated its golden jubilee. During

that fifty years there have been wonderful works of grace. Heroism and sacrifice have been demanded, but steadily the Gospel makes headway among the people and in due time the Kingdom will come into its own in Mexico.

What We Have in Mexico

The territory allotted to the Methodist Episcopal Church, South, comprises the states of Chihuahua, Coahuila, Nuevo Leon, Durango, and the frontier portions of Sonora and Tamaulipas. This is the entire northern part of the Republic and contains a population of about 2,225,000 people for whose evangelization we are responsible.

Our work there is organized into a regular Annual Conference having four districts, 49 pastoral charges, and 78 societies. Our membership is about 4,000. There are 27 Epworth Leagues with 1,000 members, 68 Sunday schools with 4,500 members, and 21 missionary societies with 600 members. Our Church owns 32 houses of worship worth half a million dollars and eighteen parsonages valued at $70,000.

The major centers wherein our Church is working are Monterrey, Chihuahua, Durango, Parral, Torreon, Piedras Negras, Saltillo, and Montemorellos. Branching out from these centers we have occupied about fifty of the more prominent towns and villages in our territory.

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The schools maintained by the Department of General Work of the Board of Missions are as follows:

1. Instituto Laurens, Monterrey. This is a really great school with property valued at more than a quarter of a million dollars.

2. Instituto del Pueblo, Piedras Negras. This is a smaller institution but is rendering an excellent service.

3. Colegio Industrial Agricola, Montemorellos. This is an agricultural and industrial school of the type most needed by the Mexican people.

4. Colegio Elliott, Torreon. This school has a splendid building, an enrollment of 135, and a teaching staff of ten.

5. Effie Eddington Institute, El Paso. Although located in the United States, this institution is operated by the Foreign Department. It is a training school for girls.

6. Lydia Patterson Institute, El Paso. This is a training school for boys. Its annual enrollment is about 625.

7. Day Schools. Methodism also maintains in various parts of its territory day schools for Mexican children. At the present time we have 13 such schools, operated mainly in connection with the Churches. They enroll 575 pupils and employ 29 teachers.

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Our hospital property in Mexico is valued at nearly $2,000,000. The institutions are as follows:

1. Monterrey Hospital. This is our leading hospital in Mexico. Its report for 1923 was as follows: In-patients 533, out-patients 1,623, major operations 287, clinic treatments 4,782.

2. Torreon Hospital. This institution has two doctors and two trained nurses, all from America. It has suffered greatly because Centenary money has not been available to supply an adequate staff.

3. Sanatorio Palmore, Chihuahua. This is a small sanitarium in which one doctor and one nurse are laboring.

4. Dispensary, Piedras Negras. This is a small dispensary which has rendered a good service locally but which is in great need of assistance if it is to continue its valuable work.

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The Department of Woman's Work of the Board of Missions carries on a widespread activity in Mexico, having at the present time 29 missionaries and property valued at $612,000. The following items constitute a general survey of this work:

1. Colegio Palmore, Chihuahua. This school enrolls nearly 500 students annually and although a new building was provided by the Centenary it is turning away students for lack of room.

2. Instituto MacDonell, Durango. This school was founded in 1892 and badly needs a new building and additional equipment.

3. Colegio Progreso, Parral. This is a noted school founded by the Congregational Church in 1882 and taken over by the Methodist Episcopal Church, South, in 1918.

4. Instituto Ingles-Espanol, Monterrey. This is a ten grade school with 175 students. It has a good plant but needs additional equipment.

5. Colegio Roberts, Saltillo. Its Centenary Building is one of the finest in Mexico. It is a normal school with an enrollment of more than 400.

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In addition to these institutions of learning the women have three large social-evangelistic plants and render

service in connection with the various hospitals. A missionary nurse is provided for each of our hospitals. Another missionary gives full time to the work of the Student Volunteer Movement and developing the work of the Woman's Missionary Society in the local Churches. The social-evangelistic centers are as follows:

1. Centro Christiano, Chihuahua. This institution works mainly among the women and girls. Its activities are a day nursery, Daily Vacation Bible School, various classes, clinic, Boy Scouts, home visitation, playgrounds, kindergarten, and similar work.

2. Centro Christiano, Durango. This is a Centenary institution opened in the fall of 1924. It is now in the process of development and will be modeled after the institution at Chihuahua.

3. Centro Christiano, Monterrey. This is likewise similar to the Chihuahua center. Its activities are largely the same. Its building is rented, however, and equipment is greatly needed.

The Advance World Program

For the Department of General Work the sum due the Mexican field on the Centenary askings is $174,000. It goes without saying that these funds are badly needed. Many Churches must receive aid or fail. There are two notable projects for which the money is badly needed. The first is the building and equipment of the hospital in Monterrey. We face here an opportunity for a large service, but unless money can be made available soon this hospital is likely to fail of its larger purpose. The second is an industrial equipment for Lydia Patterson Institute. With the money remaining unpaid on the Centenary askings this school can be overhauled and made a more efficient instrument in the extension of the Kingdom.

For the Department of Woman's Work $151,330 remains unpaid on the Centenary askings. The following is a detailed statement of the unfinished enterprises:

Centenary missionaries and salary increases	$ 14,850
New missionaries	19,250
Centro Christiano, Chihuahua	13,367
Colegio Palmore, Chihuahua	16,033
Instituto MacDonell, Durango	4,938
Instituto Ingles-Espanol, Monterrey	17,135
Centro Christiano, Monterrey	8,525
Colegio Roberts, Saltillo	1,770
Colegio Progreso, Parral	5,766
Unfinished Centenary building program	49,696
Total	$151,330

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But after the Centenary what is to become of our work in Mexico? As in every other field it has been greatly enlarged and cannot be supported on the old budget. The maintenance expense has increased from $46,355 in 1919 to $107,063 in 1925. With new extensions yet to be made it is estimated that there will be a deficit in annual maintenance of $89,012 and this amount must be raised in new money if we are to carry on in Mexico.

Summary

Unpaid Centenary for Mexico, General	**$174,000**
Unpaid Centenary for Mexico, Women	**151,330**
Deficit in Annual Maintenance, General	**89,012**

POLAND

METHODIST CENTERS IN POLAND.

(★)=Major Centers. (•)=Other Centers.

CHAPTER XIX

POLAND

POLAND is ânother resurrected nation. It was an independent state until the end of the 18th century, when the portion remaining of its territory, after several partitions among the great powers, was finally taken over by Russia. It is the land of Kosciuszko and Pulaski, Polish patriots who fought with Washington and contributed much to the winning of American independence, and for that reason the country has a claim upon American sympathy.

Poland has been figuring in European history for 1,200 years. Though its early history is wrapped in mythology we know that the first ruler ascended the throne in 1842. Even as early as the middle of the ninth century Germany was a menace to the Poles, and it was the necessity of protecting themselves against the Germans that led to the consolidation of Poland into a nation.

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In the contest between the Greek and Roman Catholic Churches for the control of the Slavic peoples, the Poles were won by Rome while Russia was dominated by the Eastern Church. This fact was of great significance because it brought Poland in touch with western culture and allied it with the civilization of the more progressive nations. It was because Poland was regarded as a western state that she was invaded and devastated in 1241 by the Mongolian hordes from Asia.

In the 17th century Poland was the most powerful state of central Europe. It had known innumerable wars and its land had been drenched with blood, but it had

survived and was making experiments in democracy. Poland may be regarded as the pioneer democratic nation of modern times. Its Diet was composed of a Senate and a Lower House. This legislature elected the king and defined his duties. In fact, Poland was too democratic for its own good, for the 17th century was not the period of democracy and its passion for the rule of the people brought about its own downfall.

Poland has always been one of the most cultured nations of the world. Literature and art flourished there as in no other place. To this day the Polish people are the best linguists of the world. The University of Cracow was founded in 1364, the second institution of higher learning in Europe, and is still flourishing, enrolling last year more than 5,000 students. The University of Wilna was founded in 1578 and has 2,500 students today. Poland now has seven great universities, the University of Warsaw being one of the largest of its kind in Europe, enrolling nearly 10,000 students annually.

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On three different occasions Prussia, Russia, and Austria have plotted and executed the dismemberment of Poland. These nations were terrified at the growth of the democratic spirit in Poland, and therefore deliberately planned to destroy the flourishing Republic. The first partition occurred in 1772. Prussia robbed Poland of the Baltic territory. Russia took the three provinces of Polock, Vitebsk, and Moghiley. Austria secured Galicia and some bordering territory.

But still the democratic trend in Poland continued. A new constitution was adopted and the franchise was extended to all of the people. "Poland became a democracy in a modern sense, with a constitution that is

still considered to have been the most advanced of its time."

In 1792 Catherine the Great of Russia declared war on Poland and sent an army of 100,000 men against her. Austria joined in. The Poles appealed for help to Frederick William, king of Prussia, but instead of rendering the desired assistance he threw in his lot with Austria and Russia. Of course these forces were victorious, and the second partition of Poland occurred. The victors, in order to secure a semblance of legality for their outrageous act, determined to force the Polish Diet to agree to this partition.

The Diet was assembled at Grodno. Russian soldiers were stationed in the hall and four cannon were levelled at the meeting chamber. The Russian general was present and demanded that the act of ratification be passed, and when the Diet hesitated four members were arrested. The members declared that they would not transact any business until their colleagues had been freed. The Russian officer announced that no person would be allowed to leave the chamber until the treaty was ratified. Hour after hour passed in perfect stillness. At three o'clock in the morning this stillness had not been broken, and finally the Russian ambassador announced that this silence was an expression of assent. He accordingly read the instructions of Catherine which annexed additional Polish territory to Russia and to Prussia.

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A mighty rebellion then broke out. The Poles were not able to stand before the combined armies of Prussia and Russia. The fatal battle of Polish history was fought on October 10, 1794. Warsaw was taken and the inhabitants massacred, 15,000 Poles being butchered at one time. This led to the third partition

of Poland in 1795. All that remained of the country was divided between Russia, Prussia, and Austria, and Poland passed out of existence.

But though Poland as a nation was no more, the hopes and aspirations of her people survived. They greeted the coming of Napoleon enthusiastically, and after defeating the Russians the great Corsican created an independent and tiny Duchy of Warsaw, but at the infamous Congress of Vienna in 1815 Poland was redistributed among the partitioning powers. In 1830, again in 1848, and still again in 1863 the Poles revolted and attempted to regain their freedom, but each time they were suppressed in torrents of blood.

Then came the World War. The armies of various nations swayed back and forth across the fields of Poland and this country was devastated as were France and Belgium. Three hundred towns, 20,000 villages, 2,000 Churches, and billions of dollars in property were destroyed. The Poles knew not where to turn. Now they fought with Russia, and again they supported the Central Powers, but out of it all emerged a reunited Poland. Independence was proclaimed on November 9, 1918, and on June 28, 1919, the Treaty of Versailles recognized this independence.

But the land was in a terrible condition. Everywhere the country was devastated. The people were impoverished and starving. Multiplied thousands of orphaned children wandered helplessly. Conditions were too awful to describe or even to conceive. The need of Poland paralleled that of Armenia.

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The Methodist Episcopal Church, South, heard the call of Poland and resolved to alleviate its suffering.

The Missionary Centenary provided the funds and a delegation was sent to map out a program of relief. An appeal was sent to the Church for clothing and the response was so liberal that a relief ship was loaded with clothing for the freezing and starving women and children of Poland. This ship sailed in 1921.

In the beginning our Church confined its activities in Poland to relief work. Kitchens were established at Warsaw and other places and multiplied thousands of people were saved from death by starvation and freezing. The homeless children were gathered and cared for and in every possible way our workers exerted themselves to save the people. The greatest piece of relief work ever undertaken by Methodism was that which it carried out in Poland.

The response of the people to this relief activity was such that it was soon apparent that regular missionary work was necessary. The religious need of the people was even greater than their temporal need. Vast numbers of Jews inhabit Poland, but aside from these the great majority of the people are Roman Catholics. Their Church did little or nothing for them in their extremity and our relief secured an opening for our Gospel. It was resolved that a permanent Methodist Mission should be established in this new Republic.

Then Rome "sat up and took notice," and the papal hierarchy determined that Methodism should never obtain a foothold in Poland. Immediately the Catholic Church, which, of course, exercises a powerful influence in the Polish government, began systematic persecution of the Methodists with the object of driving us from the country. That struggle still goes on.

Catholicism has perpetrated many outrages in the hindering of our work. At Odolanow the provincial police, acting under the direction of the local Catholic priest, raided one of our orphanages, forcibly removed 52 boys, and distributed them in private Roman Catholic homes. The following day, however, 50 of these boys escaped from the homes to which they had been sent and returned to the Methodist orphanage.

At Pustomyty, where we operated another orphanage and had purchased the property for cash from a Senator in the Polish Parliament, a Roman Catholic archbishop interfered and the government land office refused to recognize the deed and forced us to close the orphanage and sell the property.

In spite of the fact that the constitution of Poland guarantees complete religious liberty, the government has refused to recognize our Church. We have accordingly been forced to organize our mission work on a commercial basis and transfer all property to a commercial corporation which we call the Southern Trading Company.

In plain defiance of the Polish constitution, the Catholic influence has resurrected an ancient Austrian law which forbids religious organizations other than the Roman Catholic Church to minister to any group save its own "constituency." Every person who attends a service must hold a membership card, and the police can enter any service and eject all who do not have these cards. Of course this prohibits evangelistic work. Methodism is pushing forward, however, as best it can under these restrictions, which, be it repeated, are all in violation of the Polish constitution.

This situation is a challenge to Protestanism everywhere. Roman Catholicism must not be allowed to

ucceed in reviving the tyranny and persecution of the niddle ages. Methodism cannot afford to be driven from ny mission field on earth. Surely the members of the Methodist Episcopal Church, South, will rally to the upport of our work in Poland.

What We Have in Poland

Our Mission work was formally organized in Poland n August, 1922, by Bishop W. B. Beauchamp and bears he name of the Poland and Danzig Mission. In view of the obstacles and persecution the work has made quite emarkable progress. All activities are under the general irection of the Board of Missions, General Work. We ave 14 missionaries, including wives, and employ 19 ative workers. The Mission has two presiding elders' istricts, 16 pastoral charges, 12 organized congregations, nd about 700 members. There are 7 Epworth Leagues vith 300 members and 8 Sunday schools with 700 pupils.

Warsaw is the center of our work. In the northwest ve mantain work among the Germans in the free state of Danzig. The other centers of our work are Mokotow, Klarysew, Skolimow, Lwow, Poznan, Grudziadz, Chodziez, Odolanow, Czarnylas, Katowice, Torun.

The institutional activities of the Mission may be summarized as follows:

1. Central Building, Warsaw. This is a great headquarters building in the capital city which houses a very emarkable piece of institutional work. The building s open day and night and various lines of social service ctivity give employment to hundreds of people.

2. Classical School for English, Warsaw. This has been called the most notable school work in Europe. It s housed in the Central Building and is not only paying

its own expenses but actually returning a profit. A thousand students are enrolled.

3. Day School, Warsaw. Although the Polish government has ordered all day schools closed, Bishop Beauchamp has secured a permit to conduct a school in our Central Building. It has already reached large proportions.

4. The Methodist Gymnasium, School, and Orphanage, Klarysew. This is our first and greatest orphanage and here also we conduct a notable school which enrolls more than 100 students from some of the most influential families in Poland. Here we have a beautiful chapel (called an assembly room for students because the government will not permit us to erect a chapel) which seats 400.

5. Methodist Health Home, Skolimow. This is a sanitarium or rest home for our workers.

6. Warsaw Clinic. This clinic cares for the many children of various schools in Warsaw.

7. Day Schools. In addition to the large day school in the Central Building at Warsaw, various other day schools are conducted. Four such schools are now conducted and they have a combined enrollment of about 300.

The Advance World Program

All of the money for Poland comes from the Centenary. It has never received a cent from any other source. The amount remaining due on the Centenary askings for this field is $275,000. The cost of maintenance on the basis of the 1925 appropriation is $90,465 per year, so that maintenance alone for 1925 and 1926 will absorb nearly $190,000 of the unpaid askings. The remainder

ill be used for strengthening our work in various cen-
rs and adding new lines where the demand is impera-
ve.

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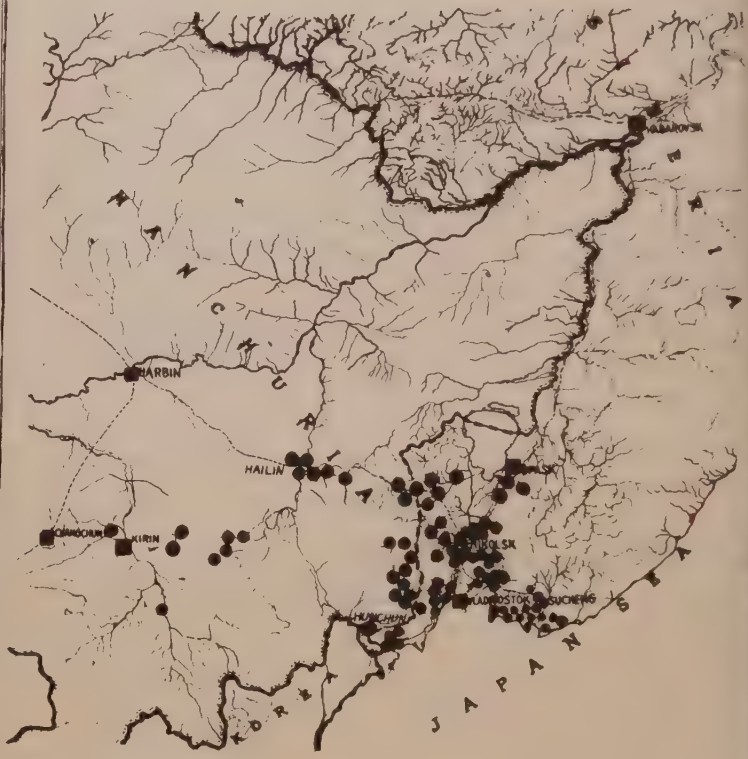
When the Centenary money is no longer available what
ill become of our work in Poland? The answer is
lain: New money must be raised to support it or it must
e scrapped in its entirety. The amount estimated for
ne support of the Mission in the Advance World Pro-
ram is $72,743. This, it will be noticed, is more than
20,000 per year less than the cost of maintenance at the
resent time. We will not need new property, however,
or some time and it is hoped that our membership in
oland will grow until some congregations are able to
upport themselves.

Summary

Unpaid Centenary for Poland, General.....$275,000
Deficit in Annual Maintenance, General..... 72,743

SIBERIA-MANCHURIA



STATIONS OF THE KOREAN DEPARTMENT OF THE SIBERIA-MANCHURIA MISSION, METHODIST EPISCOPAL CHURCH, SOUTH.

CHAPTER XX

SIBERIA-MANCHURIA

ON the extreme northeastern corner of the Chinese Republic lies Manchuria, a vast territory of 365,000 square miles with an estimated population of 20,000,000 people. It is one of the outer territories of China. This is the ancient home of the Manchus, the Mongolian tribe who gave to China its greatest dynasty. Korea is attached to Manchuria on the south while Asiatic Russia or Siberia extends around it on the north. The Manchurian population, therefore, is a polyglot of Chinese, Korean, and Russian.

Few people know what is in the interior of Manchuria. It is far removed from modern civilization. It was occupied by Russia in 1900 after the building of the Siberian Railroad, and the influx of Russian soldiers and colonists alarmed the other nations of the East. It was the field of war between China and Japan in 1894 and 1895. In 1900 it was the district in which the Boxer Movement was most destructive. In 1904 it was the theatre of war between Russia and Japan.

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North, northeast, and northwest of China spreads mighty Siberia, once the most dreaded land on earth. Its great territory, a part of Russia, stretches from the Ural Mountains and the Caspian Sea 3,600 miles to the Pacific Ocean. The Arctic Ocean washes its northern shores and southward 2,200 miles it touches Tibet, Afghanistan, and Persia. Its area is three and a half million square miles. Its population is 11,000,000, of which nearly 10,000,000 live in the rural sections.

Siberia is a vast, frozen, and unknown country. A sorry railroad straggles across it but only brave men car to undertake a journey through this country. Grea stretches are still unexplored and unsurveyed. Unti recent years the very mention of Siberia was enough t send a shiver of dread through the hearts of multitudes

Siberia in the old days was the dumping ground fo Russian criminals and revolutionists. Thither the Cza Of All The Russias exiled those who displeased him Beginning with a Nonconformist priest, the stream o exiles to Siberia increased until it is said that 20,000 un fortunate wretches each year were sent into these frozen wilds, there to labor in the mines, to freeze or starve t death, to become outlaws and bandits, or to live like wild men.

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This is the section of the world—Manchuria and Siberia—wherein the Methodist Episcopal Church, South, has launched its newest Mission. To be sure our Church does not attempt to cover the whole territory, but in some of the principal towns and cities of Manchuria, and in the southeastern corner of Siberia, where it extends southward along the eastern edge of Manchuria and touches the northern tip of Korea, in the general neighborhood of Vladivostok, the Methodist missionaries are working. This region lies on the very outskirts of the world. Men could not possibly get farther from home on this earth than are the missionaries from America who labor in this far country.

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This Mission was founded by Bishop W. R. Lambuth. It was the last stake driven down by this great pioneer. Large numbers of Koreans had migrated into Siberia and

Manchuria and the Church in Korea longed to do something for their spiritual welfare. This territory was likewise filled with Chinese, and so the Chinese Church had an interest there. The Chinese Christians undertook on their own responsibility a Mission to their fellows in Manchuria, thus being the first foreign field in our history to undertake a Mission to another field.

In 1919 Bishop Lambuth, holding the Korea Annual Conference, ordered workers to visit Siberia at once, but the State Department at Washington refused to issue passports in view of the unsettled and dangerous condition of the country. In 1920, however, the Board of Missions authorized the Bishop to proceed and in the fall of that year he again instructed our workers in Korea to enter Manchuria and Siberia.

In October, 1920, the first missionaries made their journey. They were Dr. W. G. Cram, Rev. J. S. Ryang, and Rev. Chung Chai Duk. They visited Kirin, and in November a Korean congregation with fifteen members was established in this city, while another Church was founded in the country nearby. The workers pushed on, and in January, 1921, the city of Harbin, one of the most important cities of Manchuria, was occupied and several congregations were established in the surrounding country. Then Russian territory was invaded, and in March, 1921, a Korean Church was founded in Nikolsk.

The work among the Koreans in this territory flourished wonderfully, and by April, 1921, within a few months after the first beginnings were made, our Korean Church numbered more than 500 members.

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In July, 1921, Bishop Lambuth visited Siberia in person and sent missionaries from Korea to Vladivos-

tok and other Siberian cities to begin work among the Russians. In August, 1921, the Siberia-Manchuria Mission was formally organized in our Church in Nikolsk and three young Koreans were licensed to preach. We had been at work a little over a year, yet 30 churches had been organized and the membership was over 1,200. A good Russian house at Nikolsk was purchased for a Church, school, and parsonage, this being the first property owned by our Church in Siberia.

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Early in 1923 began the persecution of our missionaries and members by the Bolshevik Government of Siberia. The Bolshevik law provides that no Church may own property, but that Church buildings, which have all been confiscated by the State, may be leased by the government to congregations. Under this law we were robbed of the property we had acquired. Another law provides that no person under eighteen years of age shall be taught religion, and this, of course, prohibited Sunday schools. Still another regulation provided that every school must teach Bolshevism and Communism, and the Red agents demanded that an emissary, appointed by the Bolsheviks but paid by our Church, should be stationed in each school as a guarantee that this regulation would be complied with.

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In the midst of this persecution our work was seriously hindered and the workers were in real danger. In May, 1923, the American Consul-General at Vladivostok ordered all American missionaries to withdraw from Siberia for their own protection, and accordingly our headquarters were removed from Vladivostok to Harbin, which is under international protection. Our Korean

reachers remained in Siberia, however, and in spite of very danger and obstacle have carried forward the work evangelizing their own people.

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After removing to Harbin the Methodist work took on new impetus. This city is the military and commercial enter of the Far East and headquarters for the Chinese astern Railway. Here we opened a Methodist Institute or Russian students, and it is now self-supporting, enrolling over 400 pay students. Here also we publish an fficial organ, The Russian Christian Advocate, printed the Russian language.

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Few Methodists appreciate the heroic sacrifices of our orkers in Siberia and Manchuria. In September, 1924, he Bolsheviks refused to allow Bishop Boaz to enter iberia, and also refused to allow the Korean pastors to ave Siberia, thus endeavoring to hamper Methodist ork and block the opening of the Mission meeting. hree Korean pastors came through, however, and the eeting was duly held in the home of our American issionary in Harbin.

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When the missionaries were driven out of Vladivostok, the Bolsheviks agreed that the Korean preachers should remain and preach to their people in the Korean village of Vladivostok. In February, 1924, however, the Executive Committee of the Council of Workers, Peasants, and Red Soldiers' Deputation resolved to annul their agreement. Consequently the militia seized the Church building and arrested and threw in prison two preachers and one Bible woman. This is an example of the dangers our workers must face.

What We Have in Siberia and Manchuria

Under the circumstances depicted above it is evident that one can scarcely make a definite showing of all our work in Siberia and Manchuria. Reports cannot come through from Siberia, hence it is impossible to determine just what work is actually in existence. The report of September 20, 1924, indicated that we have 42 workers, 91 Churches, 25 Church buildings, and nearly 4,000 adherents, including 483 baptized children, in the Korean department alone. This work remains after the surrender of 24 Churches to the Presbyterians.

The status of our Russian work is in doubt. It has all been destroyed, or at least disrupted, in Vladivostok. In Harbin we have perhaps 100 Russian adherents and about 600 students in the Methodist Institute.

In the Russian department there are six American missionaries, including wives, four of whom are supported by the Department of General Work and two by the Department of Woman's Work. There are four native workers, all laboring in the city of Harbin, in which city we have four Churches for the Russians. Our institutions, apart from the Churches, are the Methodist Institute and the Russian Christian Advocate mentioned above.

The Advance World Program

The entire Siberia-Manchuria Mission is a product of the Centenary and from this source it receives all of its support. The funds of the Department of General Work which are used in Siberia-Manchuria came from the War Work Fund, and there is a deficit of $202,152 in the askings. In this section of the world Methodism meets its strongest opposition and the conditions of the early cen-

ıries, when Christians met persecution for their faith in hrist, are largely reproduced. If, therefore, we have ıe same faith which burned in the hearts of the early hristians we will certainly not forsake this Mission.

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Since all of the money for the support of the Siberia-Manchuria Mission comes from the Centenary, it follows hat nothing will be available for support after the Cen-nary askings have been paid. Unless new money is ecured the work will automatically fall to the ground. will require $50,303 annually for maintenance and this ım is contemplated for the Mission in the Advance Vorld Program.

Summary

npaid Centenary for Siberia-Manchuria, General	**$202,152**
eficit in Annual Maintenance, General	**50,303**

Francis Asbury

WASHINGTON MONUMENT TO THE GREATEST "HOME MISSIONARY" OF METHODISM IN AMERICA.

HOME SECTION[1]

ARMY AND NAVY

CITY AND INDUSTRIAL

EDUCATIONAL

FRENCH

IMMIGRANTS

INDIANS

MOUNTAINS

NEGROES

RURAL

SUSTENTATION

[1]For fuller discussions of home missions see Clark: "Healing Ourselves, The First ask of the Church in America." Cokesbury Press, Nashville.

THE METHODIST EPISCOPAL CHURCH, SOUTH, CARRIES ON A VARIED ACTIVITY FOR OUR SOLDIERS AND SAILORS.

CHAPTER XXI

ARMY AND NAVY

AMONG all the fields of Christian service in America none is more appealing than the soldiers and sailors of the United States Army and Navy. Yet, strange to say, this is perhaps the most neglected of all avenues of service. We customarily glorify the soldier and sailor in time of war but proceed to forget their spiritual welfare in times of peace. During the World War no service that we could render was too great for the soldier or sailor, and we strained our vocabulary in heaping upon them words of praise and commendation. But who gives a thought to the soldier now? Who bestirs himself to promote the welfare of a sailor?

In the United States Army there are about 130,000 men, exclusive of National Guardsmen, while the sailors and marines number approximately 110,000. Thus nearly a quarter of a million men are serving the colors at the present time. Large numbers of these are in foreign lands and on board ships of the fleet, but multiplied thousands are stationed at various points in our own country. Only 37,000 soldiers are in foreign parts; more than 123,000 are at home.

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The bringing together of such large numbers of young men creates a grave situation from the spiritual angle. These boys are subjected to severe tests of character. Usually the refining influence of woman is absent. They have no home life and few of the finer joys and experiences. Soldiers and sailors undergo temptations which the average civilian knows not of.

A small number of chaplains care for the spiritual welfare of the men. There are 125 chaplains in the army, less than one for each group of 1,000 soldiers. The self-sacrificing spirit and the excellence of the work of these chaplains is beyond statement. They are subject to limitations, however. They are officers having authority over the enlisted men, a fact which frequently prevents them from entering the inner chamber of the soldier's confidence and comradeship. As a general rule they have little equipment for their work. The funds supplied by the government are entirely inadequate and a chaplain rarely has a suitable chapel, comfortable seats, musical instruments, song books, and the other paraphernalia urgently needed in his work. Then the number is entirely too small to meet the situation. In the report of the Chief of Chaplains to the Adjutant General in October, 1924, it was pointed out that there were urgent requests for chaplains from twenty-six separate stations for which no spiritual oversight was then available and that the limited number of chaplains made it absolutely impossible to respond to any of these requests.

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The report above mentioned showed that during the fiscal year ending in October, 1924, 1,339,473 persons attended divine worship conducted by chaplains on military reservations, an increase of 300,000 over the preceding year. "By the law of averages this indicates that every one in the military establishment attended some form of religious service at an army post eleven times during the year." This is a better record than is made by multiplied thousands of the civilian members of our Churches. Of course the figures mentioned do not take into account the large attendance of military personnel upon services in civilian communities.

Formerly the chaplain's office was filled in a haphazard fashion, the government accepting preachers who cared to come forward and enlist on their own responsibility. At the present time, however, each leading denomination has its allotted proportion of chaplains and a committee of the Federal Council of the Churches of Christ in America represents the Protestant denominations in their selection of chaplains.

* * *

Southern religious agencies have a heavy responsibility for the spiritual welfare of the soldiers and sailors. The South is dotted everywhere with Army posts, Naval bases, and government hospitals. There are 49,000 soldiers and 6,500 sailors located in the territory of the Methodist Episcopal Church, South.[1] These are located in nearly a hundred different centers. Many of these are in tuberculosis and other hospitals maintained by the Army and Navy and by the Veterans' Bureau. Most of those confined in the hospitals contracted the dread "white plague" or other diseases while serving the country in the World War. Religious service to these suffering soldiers and sailors is therefore an appealing opportunity as well as a duty.

Methodism in the Army and Navy

Prior to the Centenary the Methodist Episcopal Church, South, had no work of any kind among the soldiers and sailors. A number of our ministers were chaplains but the Church took no official notice of their work. At the conclusion of the World War, however, the Church awoke to its duty. We became aware that the great Army camps and Naval bases in the heart of our territory had no adequate ministry. We had no Churches

[1]Figures are from the report of the Adjutant General of October 31, 1924, and the Naval Directory of September, 1924.

near many of them. When Centenary funds became available, therefore, the Home Department of the Board of Missions, General Work, projected a large program of service among the hosts of Uncle Sam. In this activity our Church led the way.

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The policy of the Church in its Army and Navy work has three elements as follows:

I. The Church undertakes to reinforce the work of the regularly commissioned Methodist chaplains. Nineteen ministers of our Church are chaplains in the United States Army and Navy. The salaries of these men are paid by the government. They are stationed in various parts of the world and are, of course, subject to change of location. Under the direction of his commanding officer, the chaplain is charged with the responsibility of ministering to the spiritual and moral needs of the Army or Navy personnel. His duties among the soldiers and sailors are similar in every way to those of the regular pastor.

These chaplains are, however, constantly handicapped because they have no funds with which to meet their contingent expenses. They are unable to purchase hymnbooks, tracts for distribution, flowers or dainties for the sick, or to meet any of the small expenses that continually arise in their ministry.

In order, therefore, to enable these men to be more effective in their work, the Home Department of the Board of Missions, General Work, makes to each of our Southern Methodist chaplains an appropriation of $300 a year for incidental expenses. With this small amount the clergymen are able to exercise a more effective ministry for the men.

II. The second element of our policy is establishing and maintaining pastors in the Army camps and Naval bases in our territory. Some of the large centers have been without ministerial service and we have therefore placed our own workers on the ground. The camp pastors are civilian friends and spiritual advisers of the men and their influence for good is readily seen in the posts wherein they labor. Camp pastors are now stationed as follows:

1. Kelly Field, San Antonio. This is one of the largest aviation fields and advanced flying schools in the country. More than 1,500 men are stationed here.

2. Fort Clark. This is a border command near the interior town of Brackettsville, Texas. A thousand men are in this lonely spot.

3. Fort Ringgold, Texas. This is a border outpost on the Rio Grande 25 miles from a railroad.

4. Eagle Pass, Texas. Here is a small camp on the Mexican border opposite the city of Piedras Negras.

5. Fort Bliss and William Beaumont Hospital, El Paso. One pastor serves both of these. Fort Bliss is a large command with 3,500 men.

6. Fort Sill, Lawton, Oklahoma. Here is another large post with 3,000 men.

7. Nogales, Arizona. This is an Army post composed largely of Negro troops.

8. Fort Wright, Spokane, Washington. About 600 men are stationed here.

9. Parris Island, South Carolina. This is a Naval base, on an island off the city of Beaufort, with a marine barracks, naval prison, hospital, and radio station. Here

the raw marine recruits are usually taken for preliminary training, and during their initiation into the life of a marine they need spiritual advice and guidance. Our pastor lives on the mainland but spends each day on the island with the men. The number in the barracks and hospital varies; there are nearly 300 men in the prison.

10. Quantico, Virginia. This is an important Marine barracks with a marine officers' school and a marine aviation center. Marines are usually transferred to Quantico after their training at Parris Island. We have here a substantial Church and a large congregation, but owing to the constant movement of the men it must be supported with missionary funds.

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III. The third element of Methodist policy in serving the Army and Navy is that of maintaining preachers in various tuberculosis hospitals located in our territory. The need in such hospitals is very great and it is a privilege to bring spiritual ministration to the suffering men.

Our pastors are now serving in eight tuberculosis hospitals as follows: (1). Oteen Hospital, Asheville, N. C.; (2). Fort Whipple Hospital, Prescott, Arizona; (3). Veterans' Bureau Hospital Number 79, Dawson Springs, Kentucky; (4). Veterans' Bureau Hospital Number 27, Alexandria, Louisiana; (5). Biloxi, Mississippi; (6). Fort Bayard Hospital, Fort Bayard, New Mexico; (7). Pastime Park Hospital, Tucson Arizona; (8). William Beaumont Hospital, El Paso, Texas; (9). Naval Hospital, San Diego, California.

As mentioned above the same pastor serves both Fort Bliss and the William Beaumont Hospital. At San Diego the hospital work is carried on in connection with our University Heights Church and the pastor of the Church

s also the pastor of the hospital. The most distressing situation in the country pertains to Pastime Park Hospital n Tucson. Here the worst cases are taken and the pastor reports that his activities include a large number of funerals each week.

The Advance World Program

As mentioned above all the work of the Methodist Episcopal Church, South, for the Army and Navy is a product of the Centenary. The funds for its support come from that source, being derived from the Centenary War Work Fund. That this is a highly important service in a sadly neglected field will be readily admitted and he is a strange Methodist who desires its discontinuance. The existence of all of this activity, however, is jeopardized by the fact that the Centenary pledges have not been paid. There yet remains due for the Army and Navy from the Centenary askings the sum of $49,700. It will be necessary to collect this money if this service is maintained.

But after the Centenary payments have been completed nothing will be available for maintenance, and it will therefore be necessary to raise new money or discontinue the entire policy. The amount estimated for such maintenance is $30,000 per year and this amount is therefore included in the Advance World Program.

Summary

Unpaid Centenary for Army and Navy, General.....$49,700

Deficit in Annual Maintenance, General..... 30,000

TYPICAL SCENE IN A CORPORATION-OWNED INDUSTRIAL CENTER.

CHAPTER XXII

CITY AND INDUSTRIAL

WE are all familiar with the rapid and constant growth of our cities during the past century. The government calls a city any place having as many as 2,500 people and in these more than half of our people live. Nearly 44% of our people live in centers of more than 8,000.

We have 25 cities with more than a quarter of a million inhabitants each and a dozen with more than half a million. New York City has a million more people than the entire state of Texas; more than any state in the Union except the state in which it is located and Pennsylvania, Illinois, and Ohio; more than North Carolina and Georgia, the two largest Southern States, combined. Between 1910 and 1920 cities gained 12,000,000 while the increase in the rural sections was only 1,600,000.

Southern cities are growing much more rapidly, proportionately, than the cities in any other part of the country. Between 1910 and 1920 the city population in the territory of the Methodist Episcopal Church, South, increased 39%, while the increase in such places for the whole nation was less than 6%. Between 1910 and 1920 our membership increased 56% in the cities and only 18% in the rural districts, in spite of the fact that about 6/7 of all the Churches and 7/10 of all the members live in the villages and open country.

These facts indicate that if Southern Methodism is to live and grow it must give immediate attention to the city problem.

But, it may be asked, what is the city problem? Do the cities need a Gospel different from that demanded elsewhere? No. But they do need a different method of approach and a different manner of applying the Gospel. There are certain conditions which apply especially to the cities and which have a special bearing upon the work of the Church.

The first is congestion. In the slums it is nothing unusual to find a thousand people living in a single ramshackle, dark, and dirty tenement. Large families may huddle in one or two rooms. The environment is unspeakably vile and children are accustomed to wickedness and crime from their youth up. Social life is impossible. Children can play only on the streets and young people can meet only on the street corners or in the cheap moving picture shows. In this situation the Church has a social mission which is entirely foreign to it in the country. Playgrounds, parlors, wholesome entertainment, and social activity of various kinds, are necessary to its successful ministry.

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Another condition is that of poverty. In the slum tenement lives the immigrant and the unskilled poor who have drifted in from the country. Father, mother, and children all work in the factories and the combined income is not sufficient to provide a decent livelihood. Sickness or misfortune immediately means dependency or starvation.

This also affects the Church. It must exert its influence to secure a living wage for the people. The demands upon its poor fund are tremendous. Special workers are necessary to visit and relieve distress. Surrounded by

poverty, the Church must adopt methods which would be wholly out of place in the ordinary village.

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A third condition is disease. The children of the tenements seldom see a tree, green grass, the blue sky, the sunshine. Instead of these they are accustomed to smoke, filth, impure air, and foul odors. Undernourished, pale, sickly children are characteristic of the slums. The Church must be alive to this situation. Clinics must be maintained in order that the people may have dental, medical, and surgical care which they could not possibly obtain otherwise. Visiting nurses are needed. Milk depots must provide pure milk for the babies. These and a multitude of other activities for which there is no demand in the country must be carried on by the modern Church in the slum districts of the city.

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Another condition is the shifting nature of the population. The people are here today and there tomorrow. The mass is always seething, and the Church which seeks to minister to these people must not only have a sufficient number of workers to keep in touch with their movements but must also provide against the loss of support which these shifts entail.

Herein lies one of the greatest difficulties of Christian work in the cities. Gradual encroachment of factories turns into a slum what had been a residential section. Jews and Negroes move in and the old population moves out. In every great city old mansions formerly occupied by the best social element of the population are now cheap boarding houses and tenements. The Churches follow their members, being unable to support themselves when

the character of the neighborhood changes. Their buildings are purchased by Negroes and Jews or they become garages, storerooms, or factories. If a Church elects to remain in the downtown section it must find its support elsewhere, for the surrounding population could not possibly finance the activities of a modern city Church.

When the population shifts the Church must follow its members or die for lack of support. This leaves the most thickly populated districts without any Christian ministry. There is but one solution of this distressing problem. These downtown Churches must be kept in the midst of the people and the necessary support must be provided by missionary agencies. The Church cannot follow the unchristian procedure of denying the Gospel of Christ to hundreds of thousands of people for no other reason than that they are too poor to pay for it.

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Closely allied to, and indeed a part of, the city problem is the problem of the industrial centers. It presents the same aspects of congestion, poverty, lack of sanitation, and shifting population. Frequently industrial centers are located in the heart of the great cities, in which case the problem involved is simply the general city problem. In other cases the industrial communities constitute cities in themselves, and in these the situation is somewhat distinct.

Industrial centers with which we are familiar in the South are mainly the mining, cotton mill, and steel mill communities. In West Virginia, Virginia, Kentucky and Missouri we find whole cities engaged in the single occupation of mining. In North Carolina the textile industries have similarly developed large centers, while in the Birmingham district are the great steel mills.

Sometimes the great operating corporations own the whole city, including the streets, schools, stores, and homes. Thousands of ignorant foreigners are frequently massed in these communities. They engage in the hardest kind of manual labor. Their wage is low. Their home is a "shack." They are easily led astray and disaffected, and radicals find among them a fertile field for propaganda. These industrial centers are smoldering volcanoes of discontent which are liable at any moment to flare forth and work disaster upon the country.

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The industrial problem has not been acute in the South in the past but this section is now rapidly becoming industrialized. West Virginia produces 16% of all the soft coal of the country and employs a hundred thousand miners. North Carolina leads the whole country in the textile industry. There are more than 100 cotton mills in Gaston County, North Carolina, alone. The South raises nearly all of the cotton and consumes nearly two-thirds of it in its own mills.

These communities call for a distinct type of service. Not only must the workers have the Gospel, but they look to the Church for their recreation and expect it to supply the leadership for all the activities of their community life.

In supplying their needs the Church now has the hearty cooperation of the corporations themselves. This was not always the case. Frequently in the past the "bosses" looked askance at the efforts of the Church to improve the social conditions of the workers, but today the corporations contribute liberally to the Church's welfare work. In the textile villages, for example, the company will usually provide the land, and sometimes erect

the Church, if the denomination will supply the pastor and leader.

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Before the Centenary the Churches in the cities carried on their regular routine without assistance or suggestions from the General Board of Missions. As valuable as this activity was it scarcely touched the rim of the real city problem. In fact, the city Churches were little more than country Churches transplanted to the large centers. Their program, like that of the Church in the small town, consisting of two preaching services on Sunday, an Epworth League, Missionary Society, Sunday school, and prayer meeting on Wednesday night.

The Centenary Movement provided funds, however, and a comprehensive policy of city work was inaugurated by the General Department of the Board of Missions, and that policy is now being carried out in a number of the leading cities in our territory. It consists mainly in (1). Enabling the downtown Churches to remain in the congested sections by helping in their financial support; (2). Supplying trained social workers to Churches in the downtown and slum districts; (3). Maintaining pastors and workers in various industrial regions; (4). Establishing Good Will Industries in connection with Churches and Social Settlements; (5). Contributing to the support of certain large Institutional Churches with social service features. To this activity is added a great program of city work maintained by the Woman's Department of the Board of Missions. This consists largely in the maintenance of social centers and workers with special reference to women and girls. In certain institutions the two Departments cooperate.

Before proceeding to a detailed statement of this work a word should be said concerning the Good Will Indus-

tries, which all denominations have found indispensable in their city welfare work. The Good Will Industry is a work shop which repairs articles of every conceivable kind and a sales room which sells them at a nominal price. Worn, broken, and cast-off clothing, furniture, and other articles, are given to the Industry and are remade. The workers are usually old people who would experience difficulty in the keen competition of the day, but who nevertheless are good workers, and their products find a ready market among the poor. Thus the Good Will Industry not only furnishes employment to needy people but also provides cheap commodities for the poor. They are self-supporting after establishment, but the Home Department of the Board of Missions provides the Superintendent.

The Methodist Program

The cities of the South and Southwest are filled with institutions and workers of the Methodist Episcopal Church, South. About 130 full-time workers are employed by the Board of Missions, 85 by the Home Department, General Work, and 45 by the Department of Woman's Work. These do not by any means, however, represent the full force of Methodist workers, because in nearly 50 cities large operations are carried on under City Mission Boards which finance their own enterprises and employ their own personnel. The following is a summary of the work now being attempted:

1. Good Will Industries. These are now in successful operation at Nashville, Memphis, Chattanooga, Louisville, Richmond, Dallas, New Orleans, Atlanta, and Columbus, Ga.

2. Down-town City Churches. Workers, pastors, and social service experts are stationed in cities as follows:

Baltimore, 4; Charleston, West Virginia, 2; Colorado Springs, 1; Knoxville, 4; Louisville, 5; St. Louis, 15; Macon, 1; Memphis, 3; New Orleans, 5; Oklahoma City, 1; Richmond, 6; Phoenix, Arizona, 1; San Francisco, 1; Kansas City, 1; Tulsa, 1; Waco, 1.

3. St. Mark's Hall, New Orleans. This is perhaps the greatest Institutional Church in the South. A new plant, valued at $150,000, was erected by the Centenary in 1922. It stands in the ancient foreign section of New Orleans surrounded by a population of 30,000 Italians, French, Spanish, and Americans. It is a Church, gymnasium, clinic, workers' residence, club, and school combined.

4. Textile Industrial Institute, Spartanburg, S. C. This is one of the most unique institutions in the world. It is a school wherein students study in the classroom one week and work in the textile mills the next week, thus earning a livelihood while obtaining an education. It has become involved in financial difficulties, but is still in operation and it is confidently expected that this great school will continue its work under the auspices of our Church.

5. Triangular Mountain Institute, Buchanan County, Virginia. It is situated near the junction of Virginia, West Virginia, and Tennessee, in the heart of one of the neediest sections of the South, and serves a mountain mining population.

6. Textile Centers. Pastors and social workers are stationed in textile communities as follows: Gaston, N. C., 6; Charlotte, N. C., 2; Spartanburg, S. C., 1; Columbus, Ga., 1.

7. Steel Mills. In the Bessemer District, near Birmingham, six pastors and one hospital worker are supported.

8. Miners. Seven pastors are provided for Churches in the mining sections of Missouri and Oklahoma. They are stationed at Guthrie, Hartshorne, Quapau, and Picher, Oklahoma, and at Joplin, Flat River, and Hurculaneum, Missouri.

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As mentioned above the General and Woman's Work Departments of the Board of Missions cooperate in various city mission enterprises. This is true of St. Mark's Hall in New Orleans, for example. But the women on their own responsibility carry on a widespread work in various cities. The following survey indicates the more important items:

1. Mary Elizabeth Inn, San Francisco. This is a hostel for young women. Its building is worth $200,000 and a week-end cottage is maintained at a convenient distance from the city where the young women may find recreation and rest under Christian supervision.

2. Wesley Community House, San Francisco. This institution combines a Church, gymnasium, workers' apartments, clubs, and class rooms. The Centenary erected its new plant in 1920 at a cost of $80,000. It is situated in the midst of a community of 35,000 persons greatly in need of its influence and social service.

3. Homer Toberman Mission and Clinic, Los Angeles. This great plant was erected by the Centenary in 1921, at a cost of $150,000. It has a chapel, Sunday school rooms, club rooms, library, community kitchen, dining room, residence for workers, playground, and clinic.

4. Virginia K. Johnson School, Dallas. This is a school for delinquent girls, ordinarily called a "rescue home." Its enrollment is about 70 and its property is worth $125,000.

5. Door of Hope, Macon. This institution is similar to the Virginia K. Johnson School. It has good property but is temporarily closed.

6. Vashti School, Thomasville, Georgia. Vashti is for dependent girls of good character. Its purpose is to educate young girls who for various reasons have become dependent and might easily be led astray.

7. Wesley Community House, Biloxi, Mississippi. In the midst of a large population of Austrians, Poles, Italians, French, Americans, and other nationalities, employed in the shrimp and oyster canneries, stands the Wesley Community House. It serves a needy section of our population, having a playground, nursery, gymnasium, club rooms, and a chapel.

8. Wesley Community House, War, West Virginia. This institution serves the coal mining population of West Virginia. Its activities are similar to those of other community houses.

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But the largest work carried on by the women of Methodism is not directed by the General Board of Missions, but by City Mission Boards in various centers. In addition to the Wesley Community Houses owned and controlled by the Board of Missions as listed above, there are at this time organized City Mission Boards in 42 cities in our territory. These Boards raise annually for the maintenance of the work in the cities above named more than $100,000. Some of the City Mission Boards carry on their work in rented houses; great Wesley Houses are owned, however, in Birmingham, Richmond, Knoxville, Chattanooga, Meridian, Montgomery, Mobile, Orangeburg, Portsmouth, Savannah, Murfreesboro, Nashville, Louisville, Lexington, Ky., St. Louis, Kansas

City, St. Joseph, Springfield, Mo., Oklahoma City, Fort Worth, Dallas, Waco, Houston, San Antonio.

The Advance World Program

From the above survey it will be evident that the Missionary Centenary gave a great impetus to our City Mission work. Nothing had been done in a connectional way by the Home Department, General Work, before the Centenary and at the present time absolutely nothing is available from the regular budget to support the work which has been started. The entire hope for this supremely important activity, therefore, lies in the Centenary. Unless the Centenary pledges are paid it must all be discontinued, and after the Centenary new money for its support must be raised or it cannot be longer maintained.

The amount due to the Home Department, General Work, on the Centenary askings for City and Industrial activity is $219,000. For the Department of Woman's Work the amount unpaid is $65,000. For maintenance of the program of the General Work Department beyond the Centenary it is estimated that $75,000 per year will be necessary.

Summary

Unpaid Centenary for City and Industrial Work, General	**$219,000**
Unpaid Centenary for City and Industrial Work, Women	**65,000**
Deficit in Annual Maintenance, General	**75,000**

HELEN KIRBY HALL, DORMITORY FOR METHODIST WOMEN AT THE UNIVERSITY OF TEXAS.

CHAPTER XXIII
EDUCATIONAL

THE greatest problem in government, industry, society, or the Church is the problem of leadership. The world goes whither it is led, and if all persons who occupy positions of leadership in the world were trained Christian men who injected the principles of Christianity into all affairs, the redemption of the social order would be in sight.

This is particularly true in the Church. The paramount need of the Church is trained leaders for its various activities. In the work of Home Missions the problem of leadership is peculiarly pressing. About fifteen hundred pastors in the Methodist Episcopal Church, South, are "supplies," men of unquestioned integrity and consecration but who are usually untrained and are often engaged in other occupations and regard their preaching as a "side issue." Our rural sections are suffering from the lack of trained leaders. Multitudes of our country pastors are not adequately prepared for their tasks; only three out of a hundred are theological graduates and only seventeen per cent are graduates of colleges.

In an attempt to solve the problem of leadership, the Home Department of the Board of Missions has projected and is now carrying out a large program of educational work. The policy aims to supervise the religious life of Methodist students in great secular institutions of learning; to train the rank and file of our members in missions; to develop leaders for our missionary work at home and abroad; and to make possible a better equipment for all the pastors of our Church.

Both the departments of General Work and Woman's Work engage in this activity, practically all of which is a product of the Centenary. The program has several divisions, as follows:

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I. Summer Schools for Pastors. In 1921, as an experiment, two summer schools for pastors were held. These proved so popular and effective that in three years the number has grown to sixteen. These schools, held for the most part at our colleges, offer twelve days of actual class room work in courses especially designed to contribute to the efficiency of the pastor. About three thousand preachers are in attendance each year, securing instruction in modern methods of Church work, inspiration, and general information which they could not obtain elsewhere. In some Conferences the local Board of Missions pays the expenses of all the undergraduate preachers in the Conference and insists upon their attendance.

The Pastors' schools are held at the following places:

Emory and Henry College, Emory, Va.
Central College, Fayette, Mo.
Southern Methodist University, Dallas, Texas.
Birmingham-Southern College, Birmingham, Alabama.
Randolph-Macon College, Ashland, Va.
Lambuth College, Jackson, Tenn.
Logan College, Russellville, Ky.
Hendrix College, Conway, Ark.
Trinity College, Durham, N. C.
Wesleyan College, Macon, Ga.
Morris-Harvey College, Barboursville, W. Va.
Wofford College, Spartanburg, S. C.
Southern College, Lakeland, Fla.
Columbia College, Milton, Oregon.

Beulah Assembly Ground, Pueblo, Colo.
Oklahoma City, Okla.

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II. Student Pastors at State Universities. There are more Methodist boys and girls in the tax-supported colleges and universities than are enrolled in all the Methodist institutions combined. These secular institutions are not irreligious, but in the nature of the case it is scarcely possible for them to place official emphasis upon religion. In order, therefore, that the Methodist young people may have religious oversight during these years of training, student pastors are maintained at many universities. These student pastors usually live on the campus and work among the students, maintaining, of course, a close connection with the local Church. Such student workers are supported in the universities of Texas, California, Virginia, Missouri, Oklahoma, Florida, Arkansas, Tennessee, and in the Southeast Missouri State Teachers' College, Arkansas State Teachers' College, and Oklahoma Agricultural and Mechanical College.

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III. Churches in Educational Centers. Closely allied to the work of the student pastors is that of providing adequate Church facilities in the cities where large colleges and universities are located. Such Churches are necessary if religious opportunities are to be provided for the students, and since a large part of the congregations come from the outside it is too much to expect the local Churches to provide all of the facilities. In order to erect adequate buildings these Churches must receive outside assistance.

Such assistance is rendered by the Centenary, a part of the askings from the war work fund being devoted to that purpose. It is administered by a joint committee from the Board of Missions and the Board of Church Extension. This committee is spending more than a million dollars for Churches in educational centers, appropriations being made to supplement the funds raised by local congregations. The following list shows the cities in which these Churches are being erected and the institutions served by them:

Fayetteville, Ark. (University of Arkansas)
Berkeley, Calif. (University of California)
Baton Rouge, La. (University of Louisiana)
Columbia, Mo. (University of Missouri)
Chapel Hill, N. C. (University of North Carolina)
Charlottesville, Va. (University of Virginia)
Birmingham, Ala. (Birmingham-Southern College)
Lakeland, Fla. (Southern College)
Richmond, Ky. (Eastern Kentucky Normal)
Lafayette, La. (Southwestern Louisiana Industrial Institute)
Starksville, Miss. (Mississippi Agricultural and Mechanical College)
Kirkville, Mo. (Northeast Missouri Teachers' College)
Cape Girardeau, Mo. (Southeast Missouri Teachers' College)
Warrensburg, Mo. (Central Missouri Teachers' College)
Maryville, Mo. (Northwest Missouri Teachers' College)
Fayette, Mo. (Central College)
Roswell, N. Mexico (State Military Institute)
Boone, N. C. (Appalachian Training School)
Goodwell, Okla. (Panhandle Agricultural Institute)
Clemson College, S. C. (Clemson College)
Rock Hill, S. C. (Winthrop Normal and Industrial School)
Alpine, Tex. (Sull Ross Normal College)
College Station, Tex. (Texas Agricultural and Mechanical College)

Canyon, Tex. (West Texas Teachers' College)
Denton, Tex. (North Texas Normal and College of Industrial Art)
Lexington, Va. (Virginia Military Institute and Washington and Lee College)
Williamsburg, Va. (William and Mary College)
Fairmont, Va. (Fairmont State Normal School)
Atlanta, Ga. (Emory University)
Tucson, Arizona (University of Arizona)
Dallas, Tex. (Southern Methodist University)

In addition to these centers the same fund is erecting Churches in Las Vegas, New Mexico, and Nogales, Arizona.

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IV. Chairs in State Universities. In order to provide courses in religion for Methodist students in secular universities, the Board of Missions is endeavoring to establish chairs in such institutions under capable Methodist teachers. For the most part, the universities welcome these courses and allow full credit for all work taken under the professors. Such departments offer courses in religious education, Bible, Church history, and similar subjects and the work done is thoroughly standard. A strong Wesley Bible Chair has been established at the University of Texas and beginnings have been made at the University of Missouri and elsewhere. As funds are available this work will be enlarged until all Methodist students have access to such teaching.

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V. Chairs of Missions. In order to train missionary leaders, chairs or departments of Home and Foreign Missions are being established in connection with our own theological schools. The policy outlined provides for eight such chairs, City, Rural, Oriental and Latin-American Departments in each of our two seminaries.

Through these chairs the missionaries are to be trained. In addition to these departments in the universities chairs of Rural Leadership are supported in Hendrix College, Central College, and Birmingham-Southern College.

In view of the great need and strategic importance of the country Church in the South, these chairs of Rural Leadership fulfill a vital function. The professors are men with specialized training in the problems of country life, and they are expected to spend much of their time with the rural presiding elders and pastors in the field. Thus they not only train a rural leadership but also assist in working out the actual problems of the country Church.

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VI. Rural Institutes. The training of rural preachers is a distinct task. As mentioned above, such training is offered in certain colleges and universities. In order to provide instruction in methods of rural Church work to pastors unable to attend these institutions, the Home Department of the Board of Missions conducts rural institutes in various districts throughout the Church. In these institutes the country preachers assemble for three or four days and work out their problems under the direction of rural experts.

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VII. Schools of Missions. Schools of missions are conducted each summer at the Southern Assembly, Lake Junaluska, N. C., and the Western Assembly, Mt. Sequoyah (Fayetteville), Ark. The departments of General Work and Woman's Work cooperate in these schools. The purpose is to give training and inspiration to laymen and others interested in the missionary cause.

VIII. Dormitories for Women at State Universities. The Home Department, Woman's Work, maintains girls' dormitories at certain great secular institutions of learning in which Methodist girls live under Christian influences. Four such dormitories are already in operation and the value of the property is $500,000. These dormitories are as follows:

Smith-Carroll Hall, College of Industrial Arts, Denton, Texas.
Agnes Moore Hall, University of Oklahoma, Norman, Okla.
Ellen Kirby Hall, University of Texas, Austin, Texas.
Dormitory for Methodist Women, University of Missouri, Columbia, Mo.

IX. The Department of Woman's Work is rendering a signal religious service by supporting Bible Teachers in certain great secular institutions of learning. Such teachers are now at work in the College of Industrial Arts at Denton, Texas; University of Oklahoma at Norman, William and Mary College at Williamsburg, Virginia, and the Southeastern State Normal at Durant, Oklahoma. In these institutions are hundreds of young women, and it is fitting that the Methodist girls should have the opportunity of studying the Bible under their own teachers. Of course these instructors are duly recognized as members of the faculty and full credit is given for their work. In one case our teacher is the head of the department.

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X. Scarritt College for Christian Workers. In this institution the women train their missionaries. It was established in 1892 at Kansas City under the name of the Scarritt Bible and Training School. In 1923 it was moved to Nashville, Tenn., affiliated with George

Peabody College for Teachers, and given the name of Scarritt College for Christian Workers. The college accepts students who have completed the sophomore year in standard colleges and gives them two years of specialized missionary training. It confers the degrees of A. B. and M. A. A valuable site has been purchased in the heart of the educational district of Nashville and new buildings will soon be provided. At the present time the work is being done in five large residences on the campus.

XI. An interesting phase of educational service is now being developed in connection with the School of Theology of Southern Methodist University. An Extension Department has been established and correspondence courses are offered in such subjects as missions, religious education, Christian sociology, and Church administration. The Board of Missions, Sunday School Board, and Board of Education cooperate with the authorities of the university in the direction of this department. Thus all the pastors may continue their studies under university guidance. The faculty is composed of leading scholars and the university awards appropriate diplomas for the completion of the courses outlined.

The Advance World Program

It will thus be seen that the Methodist Episcopal Church, South, is carrying on a vast educational program as a part of its missionary activity. This program undergirds the whole missionary policy. Practically all of it is a product of the Centenary and must rely for its development upon Centenary funds. The unpaid Centenary askings for the Department of General Work are as follows:

Pastors' Schools	$30,000.00
State Universities	30,000.00
Total	$60,000.00

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For the Department of Woman's Work, the unpaid askings are as follows:

Scarritt College for Christian Workers	$50,000.00
State Universities	17,961.00
Total	$67,961.00

After the Centenary askings have been paid, new money must be provided if this educational work is continued. Nothing is available for it in the regular budget. For its continuance the sum of $32,000 annually must be secured by the Department of General Work alone. Of this amount $12,000 will maintain the summer schools for pastors, while $20,000 will be used for the program of service at the State Universities.

Summary

Unpaid Centenary for Educational Work, General	**$60,000**
Unpaid Centenary for Educational Work, Women	**67,961**
Deficit in Annual Maintenance, General	**32,000**

THE MACDONELL WESLEY COMMUNITY HOUSE, HOUMA, LOUISIANA

NEW CHURCH FOR THE ACADIANS AT HOUMA, LOUISIANA.

CHAPTER XXIV

FRENCH

IN southeastern Louisiana we find the strangest and most pathetic situation to be found anywhere in the United States. There, in the very heart of the South, dwell a group of at least 350,000 people whose ancestors settled there before the Revolutionary War, but who are today to all intents and purposes as foreign to American life and society as though they lived in France or the French speaking provinces of Canada. In this section of the country, our "melting pot" has been absolutely impotent. These people are the Creoles and the Acadians, or "Cajaens," as they are popularly called. The older people among them are as French as were their fathers who penetrated that country a hundred and fifty years ago.

Louisiana was settled by the French near the beginning of the eighteenth century. In 1755 the Acadians of Nova Scotia, deported by the British from their Canadian homes, sought refuge among their cousins in Louisiana. Along the bayous of the southeastern parishes their children remain until this day. Until recently few of them have been able to speak the English language. In their schools instruction was given in French. They were separated from American life and institutions by the barriers of race, tongue, and religion, and they have never been absorbed into our social body.

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Practically all of these French speaking people are Roman Catholics and the Catholicism which prevails among them is of a low type. For a century and a half

they have been in subjection to the priests, and the priests have never encouraged the spread of culture. Today they are poverty stricken, ignorant, and simple.

Quite naturally an illiterate people, speaking a foreign tongue and consequently cut off from even the possibility of absorbing elements of culture, become a prey to superstition and manifold spiritual evils. The ancient custom of wearing a spider in a nutshell as a prevention or cure of disease is a case in point.

"An evidence of the imposition of a conscienceless and unworthy priesthood upon an ignorant, helpless people is shown by an incident of a year or two ago, when a man garbed and accepted as a Roman Catholic priest traveled through the parish selling amulets to the people at prices ranging from $5.00 to $50.00. The amulets were small silk bags filled with a powdery substance which he claimed would give to the possessor protection against all manner of misfortune. A bag was purchased and its contents analyzed. It proved to be a mixture of sugar and talcum powder."

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Such facts make it plain that the southeastern parishes of Louisiana constitute a mission field, and so they are regarded by the Protestant forces of the country. This region presents all the features of a mission field—illiteracy, poverty, superstition, backwardness, inability to speak the current language, priest ridden, under the bondage of religious ideas essentially pagan. There is here the same challenge that is presented by Brazil, Cuba, or Mexico, made doubly compelling by the fact that the problem lies in the very heart of our own country; these Acadians and Creoles are our own fellow-citizens; native-born white people who have lived among us since before the United States became a nation. Peaceable, indus-

trious, and home loving, the barrier of a foreign tongue prevents them from enjoying any part of our culture. Surely the Christian Church owes it to them and to itself to evangelize, educate, and uplift these gentle and lovable people.

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The Creoles constitute about 40% of the whole population of Louisiana, but in the southeastern parishes they are greatly in the majority. In this strongly Catholic state we find the highest percentage of illiteracy in the United States. Only 75% of the children between seven and thirteen years of age attend school, this being the lowest percentage in the nation. In some of the parishes nearly half of the people are illiterate and fully one-third of the whole Creole population are unable to read and write. Here is a distressing situation which constitutes an imperative challenge to the Church.

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Methodism has always endeavored to serve the Creoles. To them went the first missionary ever sent out by the Missionary Society of American Methodism. When the Methodist Episcopal Church, South, was organized in 1846 its first action, at its very first General Conference, was to authorize work among these people. Thus for more than a hundred years Methodism has exerted its efforts to redeem the Louisiana Creoles.

We must confess that for a full century our work bore little fruit. Our preachers were driven out by persecution or the indifference of the people. The solid block of Romanism showed little sign of yielding. A small group was won, however, and in 1908 Martin Hebert (pronounced A-bear) was converted from Romanism. He became a Methodist preacher and a missionary among

his people, remaining today as the strongest Protestant force among them. The success of Protestantism among the Creoles really dates from the conversion of this man.

Permanent results were not secured, however, until the Centenary provided additional workers and equipment. This great movement has furnished chapels, preachers, social workers, and a school. It has been possible to conserve the results secured, and it is not too much to say that Methodism has made greater advances here during the Centenary period than during the whole of the previous century. We may not expect that the grip of Rome on these simple people will immediately relax, or that Protestantism can in a few short years develop a strong organization among them. But the Church is growing, and some large and self-supporting congregations have been developed. Culture is spreading and the boys and girls are learning to read and write the English language. The people are losing faith in the grosser forms of Roman superstition. The time is not far distant when these gentle Creoles will for the first time experience the benefits of true American civilization and take their place in the life of our time.

What We Have Among the French

The French field of the Methodist Episcopal Church, South, is regularly embraced in the Louisiana Conference and covers the southern and southeastern part of the State, especially the parishes of Evangeline, St. Martin, Iberia, Lafourche, and Terrebonne. These parishes are peculiarly needy. They have a combined total population of 129,648, of which number 28% are Negroes and only 0.4% are foreign born. The Creoles predominate in the white population.

The work of the Church among the French of Louisiana is well organized. Rev. Martin Hebert is the general evangelist for his people. The major centers of our work are such Creole towns as Houma, New Iberia, and St. Martinsville. In this territory we have seven pastoral charges with about thirty local Churches. These Churches are scattered over a wide area and the pastors for the most part speak to the people in the French language. The chapels are usually small and inexpensive, although at Houma the Centenary has recently completed an elegant and modern building. Some of the congregations have no houses of worship, but meet in small farm houses after the fashion of the early Methodists. It is realized that the hope of Creole redemption lies in the children, and accordingly unusual efforts are put forth in the organization and operation of Sunday schools.

A new departure in evangelism has been enterprised among the Creoles, namely, the establishment of cemeteries. In the French-speaking parishes no burial grounds exist save those of the Roman Catholic Church, and the threats of the priests to deny Christian burial to all who display sympathies with Protestantism have prevented many from accepting the Gospel. Methodist cemeteries are, therefore, a necessity, and one such has already been established by the Home Department of the Board of Missions. The intelligence that the Methodists are prepared to give Christian burial to the people has a salutary influence among the Creoles.

Methodist institutional work centers at Houma, in Terrebonne Parish. This city, with a population of more than five thousand, is situated at the junction of six navigable bayous of the Intercoastal Canal Route, and is the

heart of a vast sugar producing area. Here is our strongest Church and from this center a widespread evangelistic activity is carried on.

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Under the direction of the Department of Woman's Work two notable institutions have been founded at Houma. One is the McDonell Wesley Community House. This, as its name implies, is a social service center especially for women and children. It was established in rented quarters in 1917 and a new site and building was purchased by the Centenary in 1919.

In this Community House playgrounds for the children and rest rooms for country mothers are provided. Its main work is not done for the population of Houma but for the rural people round about. It is the center of a thickly settled rural community of more than 60,000 French people. The workers from the Community House cover this territory in automobiles, visiting in the homes, establishing and conducting Sunday schools, doing relief work for the poor, preaching and teaching, and in every way endeavoring to promote the welfare of the Creoles.

The other institution maintained by the women at Houma is the McDonell French Mission School. This is a Centenary enterprise, established in 1923, and in view of the prevailing illiteracy may be considered the most strategic institution in that section of Louisiana. Its enrollment is small and all the students are boarders. Boys and girls are taken from the poverty-stricken homes of the rural sections and cared for and taught in this school. The institution is closely related to the Wesley Community House and an admirable system of cooperation between the various workers is maintained.

The Advance World Program

Practically everything that has ever been done by Methodism for the French people of Louisiana was done by the Centenary, and we must frankly admit that the Centenary is the only hope of its maintenance. For the Department of General Work the sum of $41,000 remains unpaid on the Centenary askings, and for the Department of Woman's Work $8,213 remains unpaid. In view of the tremendous need and the appalling social situation among the Creoles, it is unthinkable that Methodists would not pay these small amounts in order to continue such a service.

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After the Centenary Askings have been paid, it will require $10,000 annually to support our evangelistic work. This is a comparatively small sum and should be easily raised. To those who have an acquaintance with the exact situation, this element of the Advance World Program will prove most popular.

Summary

Unpaid Centenary for French Work, General	**$41,000**
Unpaid Centenary for French Work, Women	**8,213**
Deficit in Annual Maintenance, General	**10,000**

THE YOUNG IMMIGRANT.

CHAPTER XXV

IMMIGRANTS

THE only real native American is the Indian. Ours is a land of immigrants, our population having been contributed by all the other nations of the world. There are 94,820,915 white people in the United States. Of this number 13,712,754 are foreign born persons and 22,686,204 are of foreign or mixed parentage. It is rather startling to realize that considerably more than one-third of all the white people in the United States belong to what may properly be called the immigrant class.

There are many communities in our country that are really more foreign in their make-up than American. This is especially true of New York City. Although this great metropolis is usually the first to flaunt its Americanism, the simple truth is that it is not American at all. Out of a total population of 5,620,048, only 1,164,834, or about one-fifth, are white persons born of native parents. Thus four-fifths of all of the people in this great city belong to the immigrant group.

The foreigners have contributed much to American life and will continue to do so. Many of them, however, are a menace to American institutions. They come to us ignorant and poverty stricken, and, huddling together in restricted districts, they do not amalgamate into the American social order. To most of them our religion is as foreign as our speech, and they are likely to remain under the domination of their priests, establish on our soil their heathen temples and worship, or drift into a godless disregard of all spiritual value. Disease, crime, disaffection, and anarchy breed readily among them and

here the radical agitator finds a fruitful field for propaganda.

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Our immigrant population constitutes one of the greatest mission fields in America, and all denominations possessing the missionary spirit are earnestly endeavoring to Christianize, Americanize, educate, and uplift these aliens. The Methodist Episcopal Church, South, faces the immigrant problem in an acute form in certain sections of its territory. It has accordingly developed a vast net-work of missionary activity among certain foreign groups. These groups are the Italians, Cubans, Mexicans, and Orientals.

These constitute a peculiarly difficult field for religious work. The Italians, Cubans, and Mexicans are Latins and have certain characteristics in common. They have all inherited the Roman Catholic religion of the Latin type, which is the most degraded form of that religion. Their home lands are priest ridden and their people are superstitious, illiterate, and pauperized. Religion to many of them means extortion and slavery to a priest, and it is, therefore, exceedingly difficult to win them to a form of faith which they have been taught to hate.

The Orientals, of course, are outright heathen. Most of them have never had any relation with Christianity in any form. Missionary work among them in America is, therefore, very similar to the work of foreign missions.

The Bureau of Census for 1916 states that there are 83 Hindu Temples or places of worship on the Pacific Coast, with 55 priests officiating. Their membership has increased 78.2% during a period of ten years, while the

value of temple property increased 29.9%. One authority gives the membership increase at 128%.

Among all these people, however, the Methodist Episcopal Church, South, is working and developing its institutions of service. Let us consider these various immigrant groups in turn and sketch the activity of our Church among them.

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I. In our territory there are approximately 250,000 persons born in Italy and these, with their children born in this country, constitute a large Italian population. The Italians are usually unskilled laborers and are found in industrial centers, on public works, and in other places where common labor is demanded. They are poor and ignorant. Religiously they are Roman Catholics or nothing, the latter more frequently than the former. The work of Methodism among them takes the form of evangelism. We have as yet founded no schools for Italians, but in Texas, Florida, Alabama, Louisiana, and Missouri, we have Italian Churches in which the Gospel is preached in the native language. In certain places there are institutional or social service features in connection with these Churches.

In Tampa and its suburb, Ybor City, two such Churches are ministering to an Italian colony numbering about 6,000. In the industrial section surrounding Birmingham, at Ensley and Pratt City, Churches have recently been erected and Italian-speaking pastors are in charge. Here also is the great Ensley Community House, a large social service center wherein seven workers are laboring for the redemption of the foreigners. At Thurber and Bryan, Texas, Kansas City, and New Orleans, Italian-speaking preachers are also serving. All of this activity, save the Ensley Community House, is directed

by the Department of General Work of the Board of Missions.

The Department of Woman's Work has at Tampa the Urban Bird Clinic and Settlement in the Italian colony. It is similar to the Ensley Community House and the various Wesley Houses. It is a powerful agency for good among the sons of Italy.

In the Institutional Church at Kansas City, Kingdom House at St. Louis, St. Marks Hall at New Orleans, and similar centers in other cities the women have departments of service for Italians, although the institutions do not confine their efforts exclusively to this group.

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II. Our work for the Cubans centers in Tampa and Key West, in which cities thousands of these people labor in the cigar factories. The Methodist Episcopal Church, South, established its mission to the Cuban immigrants in 1874, when the Florida Conference appointed Rev. J. E. A. Van Duser as a missionary among them. He died of yellow fever without securing a single convert and his last words are engraved on his simple monument at Key West, "Don't let the Church give up the Cuban Mission."

The Cubans drift back and forth between Florida and their native land and few of them become American citizens. They are Roman Catholics, if anything, and stand greatly in need of Christian service. The work of our Church for them may be thus summarized:

1. We have six Churches for the Cubans, four in Tampa and two in Key West, and these have a combined membership of about 700. Spanish-speaking pastors are in charge of these Churches and the work is mainly evangelistic.

2. There are two day schools for Cuban children. One is in Tampa and the other in Key West. Both are connected with the Churches. The school in Tampa has 125 pupils and for lack of space turns away as many more. Ground has been purchased here for the erection of a building and when Centenary funds are available this school will render a larger service. The day school in Key West has two instructors and enrolls about fifty pupils.

3. Wolff Settlement, Ybor City, Tampa. This is a great social service plant operated by the Department of Woman's Work. It has a playground, library, gymnasium, kindergarten, day nursery, milk station, and various clubs and organizations for boys, girls and mothers.

4. Rosa Valdes Settlement, Tampa. This is another social service plant operated by the women. It has a new building worth $38,000 and is located across the street from our Church and school.

5. Ruth Hargrove Settlement, Key West. This institution is owned by the women and operates among the large community of Cuban cigar makers.

6. Ruth Hargrove School, Key West. This school for Cuban children is operated by the women in connection with their settlement. It has two teachers and an enrollment of 61 pupils.

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III. Our largest immigrant program is carried on among the Mexicans of the Southwest. The census reports of the number of Mexicans in our territory are unreliable but it has been estimated that the total is at least 1,500,000. Fully half a million of these are in Texas, the largest colony being at San Antonio, where there is a Mexican population of 50,000. El Paso is

55% Mexican and 60% of the total population of New Mexico is Mexican or Spanish-American. The presence of such vast throngs of foreigners in the heart of our territory places upon us a heavy responsibility.

These Mexicans who are flocking to the United States are immigrants of the humbler sort. Most of them are common laborers who come to do the work that many of our native-born citizens refuse to do. Of the 18,256 immigrants who arrived here from Mexico in 1921-22, only 1,165 were skilled workers and but 291 were listed as professional men.

The common laborers find employment largely on the railroads of the Southwest; it is reported that one line employs nearly 15,000 Mexicans. Large numbers are working in the mines and other industries. The most hopeful sign in the Mexican immigration situation is that many are finding their way to the farms. In Texas, where a great majority of all the foreigners are Mexicans, the census figures show that 468,722 of the immigrant class, including the foreign-born and those of foreign or mixed parentage, are living in the rural sections, while only 337,181 are in the centers of population. Texas today ranks as one of the first agricultural States of the country, and its prosperity has been made possible by the labor of the Mexicans.

These are the neediest people among us. They surpass the Italians and Cubans in the degree of their poverty and ignorance, as well as in the squalor of their home environment. When the Mexican comes to this country it is usually to escape starvation, and his entire earthly wealth consists of the few rags and articles he carries in a pack. Unskilled, unlettered, unable even to speak the language, he must take the first job offered to him. He lives in an adobe hut, often

with a dirt floor, subsists on beans, and ekes out a most abject existence. These people know nothing of sanitation and the death-rate, particularly among the children, is unusually high.

In 1912 it was found that 18% of the Mexicans lived in one-room houses and 60% in two-room houses. Conditions have improved, however, and a recent study in Los Angeles revealed the fact that only 1% live in one-room shacks, while 2% have two rooms, 24% have three rooms, 30% have four rooms, and 20% have five rooms. In the same survey it was found that 28% of these habitations have no sinks, 32% no lavatories, and 79% no baths.

Living thus in surroundings more or less unsanitary and squalid, and being ignorant concerning even the fundamentals of sanitation and feeding—disease, particularly tuberculosis, is quite prevalent among them. Infant mortality is unusually high; in Los Angeles it is 152 in 1,000 among Mexicans, but only 54 in 1,000 among the general population; the Mexican baby has one-third the chance to live that is possessed by the average baby.

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The work of Southern Methodism among the Mexicans is organized in the Texas Mexican Mission and the Western Mexican Mission. These cover the entire Southwest. In these two Missions there are 50 Mexican preachers and 90 local congregations with a total membership of more than 4,000. Many of the congregations meet in private homes or elsewhere but 50 of them own their own houses of worship. There are 80 Sunday schools with more than 5,000 pupils enrolled. Some of the Churches are already self-supporting and many of the others receive only a small appropriation from the Board of Missions. In addition to this Church work the following institutions are in operation:

1. Wesleyan Mexican Institute, San Antonio. This is a school for Mexican boys which is training many Christian leaders. It has eight instructors, an enrollment of 100, and a building worth $75,000.

2. Valley Institute, Pharr, Texas. This is a similar institution for Mexican girls. It has a capacity of only 50 and is always filled to overflowing.

3. Four day schools for Mexican children are operated at Phoenix, Arizona; Magdalena, Mexico; Eagle Pass, Texas, and Del Rio, Texas.

4. Mexican Community Center, El Paso, Texas. This is a great social service plant in the heart of the largest Mexican community in the United States.

5. Evangelista Mexicana. This is a religious newspaper for Mexicans, the official organ of the Texas Mexican Mission and the Western Mexican Mission.

6. Holding Institute, Laredo, Texas. This is a boarding school for Mexican boys and girls maintained by the Department of Woman's Work of the Board of Missions. Its enrollment is 315. It has a faculty of 19 teachers and the value of its property is $210,000. Holding Institute is the largest Protestant mixed school for Spanish speaking people in the world.

7. Wesley House, San Antonio. In the heart of the great Mexican district of San Antonio the women of the Church maintain a Wesley Community House. This is the center of Mexican social life and its varied activities do much for the uplift of the people, particularly the women and children.

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IV. The work of the Methodist Episcopal Church, South, for Oriental immigrants is all in California and

is operated exclusively by the Department of Woman's Work. Multitudes of Chinese, Japanese, and Koreans are flocking to the Pacific Coast. There they are establishing their heathen worship. While we are sending our missionaries to establish Christian Churches in the Orient, the Orientals are building heathen temples in California, there being several Buddhist temples on our Pacific Coast. It is perfectly apparent, therefore, that Christians are under an obligation to put forth every possible effort for the conversion of the heathen people who are coming to our shores.

The Women of Methodism are doing this. There they operate Churches, missions, and circuits. This evangelistic activity is confined to the Japanese, of whom there are 120,000, and the Koreans, who number about 2,000.

The Churches for the Japanese and Koreans are located at San Francisco, Oakland, Stockton, Manteca, Sacramento, Maxwell, Willows, Reedley, Dinuba, Alameda, and Walnut Grove. In these Churches we have nearly 500 members with 70 probationers. The eleven Sunday schools enroll 450 pupils and there are five Epworth Leagues with 70 members.

In addition to the Oriental work on the Pacific Coast the Women allocate a deaconess to a Japanese Colony at Terry, Texas, near the city of Beaumont. Here is a large group of Japanese settled on a tract of land purchased by a Japanese nobleman. The older people are all Buddhists, but desiring their children to be reared as Christians they petitioned our Church for a missionary. A Church has been built and here is being carried on one of the most interesting programs of the Church.

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V. In addition to the work outlined above for Italians, Cubans, Mexicans, and Orientals, our Church main-

tains certain miscellaneous activities for foreign-speaking people. The Home Department, General Work, of the Board of Missions, reports five preachers among the Germans in Texas and publishes a religious newspaper in the German language. Two evangelists are supported among the Czechs in Texas and in Mississippi a most interesting and valuable work is carried on among the Syrians and other foreign groups.

At Galveston, Texas, the Home Department, Woman's Work, supports a port missionary who welcomes immigrants on their arrival in the United States and immediately surrounds them with a Christian influence. The report of this missionary shows that in the course of a year he assists approximately 2,000 immigrants. This missionary speaks several languages and is therefore equipped to deal with almost any person who arrives.

The women also maintain a section of "polyglot" work, this being community and social work among mixed racial groups inhabiting certain cities. Wesley Houses have been established among such groups in Fort Worth, Texas; St. Joseph, Missouri, and Biloxi, Mississippi.

The Advance World Program

While all of the work of the Methodist Episcopal Church, South, among foreign-speaking groups in its territory is not supported by the Centenary, every section of such work received from this great movement a new impetus. It provided additional workers and institutions for immigrants all over the South and Southwest, and as a result the work has leaped forward as never before. At the present time, however, it is greatly suffering for lack of Centenary funds, and a large part of the projected program has not been carried out.

The unpaid Centenary askings for immigrant work of the Department of General Work total $223,500. Of this amount $49,500 is for the Italians, $10,000 for the Cubans, and $164,000 for the Mexicans. For the Department of Woman's Work the sum due and unpaid from the Centenary is $43,500, of which sum $21,000 is for the Mexicans and $22,500 for the Orientals.

After the Centenary it will be utterly impossible to support our increased program on the pre-Centenary budget. There will be an annual deficit of at least $40,000 for immigrant work, and unless this amount is raised in the Advance World Program a large section of the activity we are now carrying on for the foreign-speaking people in our midst must of necessity be disbanded.

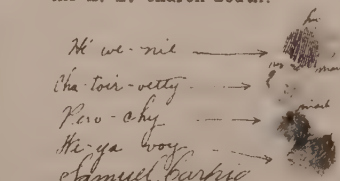
Summary

Unpaid Centenary for Immigrants, General	**$223,500**
Unpaid Centenary for Immigrants, Women	**43,500**
Deficit in Annual Maintenance, General	**40,000**

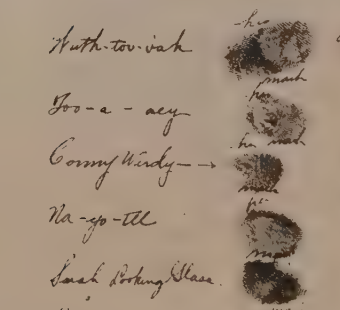
REQUEST

Fletcher Okla, Dec. 25th, 1922.

We the Comanche Peopel of Little Washita Community East of Fletcher Comanche County, State of Oklahoma doehery request the Methodist Episcopal Church South, to reopen work and Reestablish our Church on the land still owned by the M. E. Church South.



Hi we-nie → Amos Farris
Cha-tsoi-vetty → Miguel White Bear
Pero-chy → Charles Commanchero
Hi-ya boy → Albert Ast Chasing
Samuel Farris → Jeremy Asetaing
George Saddler → Sherman Wahmee
M. Silo → Allen Whitecoby
Timothy Yellowfish → Tom Iwahnupah
Julia Monoleey → Tobin Brooksook.
Ella Kakoodey → Hough Eachmudah
Mr. Kopaddy → Esther Bicagle
Lucy Ne-ve-qua-ya → Edward Jeem
Ida Tsoniatoney → Kate Parker
Frank Monalobby → Beatrice Himeni
Nellie Ossalatsay → Hattie Looking Glass



Hath-tow-vah → Roland Kopaddy
Joo-a-aey → Robt B. Horse
Conny Windy → Lottie B. Horse
Na-go-tle → Phelip Looking Glass
Sarah Poking Glass → Solap Picoby
Benah → Che-et-ke
Henrychmone → Lee-vah
Mary Mayobadt → Pebo
Ah-ah-kah → Mary P. Mills.
Ho-ho-co → Po-kin
Birdie Pokin
Bertha Scanny
Tannibilly

PETITION FROM INDIANS, SIGNED BY THUMB-PRINTS, BEGGING FOR THE ESTABLISHMENT OF A CHURCH.

CHAPTER XXVI

INDIANS

OUR treatment of the Indians is the darkest blot on the page of American history. This mighty land was once his own, but we wrested it from him without giving anything in return. The Red Man has been robbed, deported, murdered, debauched, and treacherously dealt with by the white man, and today the miserable descendants of a once lordly race are huddled here and there on reservations where they live on the bounty doled out to them by the people who stripped them of their ancient domain. No man is proud of our record in this regard, and though it is now too late to undo the past we are at least under the responsibility of giving to the Indian the advantages of our Christian civilization.

Many notable authorities believe that there are more Indians in the United States today than at any previous time. There are 350,000 of them, and they are found in every state in the Union. They live on 161 reservations and in many states where there are no reservations. They belong to 280 separate tribes or bands and speak 58 different dialects. Only 165,000 of them are full-blood Indians.

The day of the savage Indian has passed. Most of them, though poor and ignorant, may be regarded as civilized, although there still remains a large number of "blanket" Indians belonging to the "wild tribes."

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The need of the Red Man perhaps surpasses that of any other section of our population. They are illiterate

and superstitious and many vestiges of their old pagan religion of nature-worship still cling about them. The white man has taught the Indian to drink and gamble, and these today constitute his besetting sins. Many young Indians have left the reservations, attended the white man's colleges and adopted his ways, but on returning to his home he found himself denied companionship and so in time drifted "back to the blanket."

At the present time the Indian race is menaced by the use of the deadly drug peyote. This drug is made from a species of Mexican cactus and is one of the most powerful intoxicants known. In their ignorance the Indians have imagined that the experiences produced by this drug are akin to religion, and they have endeavored to develop a "peyote Church" in which one of the chief rites is the taking of this drug until it produces a drunken stupor. In spite of all the efforts of the government to prohibit the use of peyote it still continues and the people have thus injected into their religion a most vicious element.

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When we consider the fact that they have had an alphabet for only a century, the Indians have made rapid progress in education. On all the reservations the government maintains schools for them, and these are supplemented by many mission schools supported by the various denominations, while in practically all States Indian children are admitted to the schools for the whites. There are 268 government schools for Indians, including 166 day schools, 52 reservation boarding schools, and 21 non-reservation schools.

Yet the educational situation is deplorable. There are nearly 20,000 eligible Indian children who do not

attend school. There are about 500 Seminoles in Florida, practically all full bloods, and 160 of them are minors. Yet there is not a single school of any kind open to these children. All are illiterate. It is small wonder, then, that these Indians are still uncivilized, existing by hunting and fishing and practicing their ancient tribal pagan customs. There is no Church or Christian institution of any kind among the Seminoles, and only ten of them are professing Christians.

Among the Navajos of New Mexico there are 5,295 children with no educational facilities whatever; the total capacity of all the schools of every kind in reach of them is only 886. It is estimated that 93% of all the Navajos are wholly illiterate. Justly, then, the government's highest Indian official cries out in his report (1922): "As Commissioner of Indian Affairs, I am not willing to longer overlook the failure to provide schools for these native Americans."

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In 1736 an Indian chief welcomed John Wesley to Savannah, and urged him to Christianize the people. In 1832 four chiefs from the far West spent six months in St. Louis trying vainly to secure a copy of the Bible for their people. Even today only two of the 280 tribes have the whole Bible in their native dialect. We have never really evangelized the Red Man, and it is therefore not surprising that he still remains among us as a virtual heathen.

Nearly half of all the Indians in the United States live in Oklahoma, and it is there that the Methodist Episcopal Church, South, concentrates its work. Its activity is for the most part carried on among the Five Civilized

Tribes, although some evangelistic work is done among the wild Kiowas. The nature of this work is the regular activity of Methodism and it is organized in the Indian Mission. This Mission has two districts and 81 local Churches. These Churches are all in the rural districts, the Indians in the large centers attending the white Churches. The houses of worship are invariably small, most of them being one-room wooden structures. Most of the pastors are themselves Indians and practically all of the services are conducted in the tribal dialects. In the annual meeting it is necessary to have two or three interpreters to translate the remarks of the presiding Bishop into the tongues of the several tribes represented.

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The official statistics show that in the Indian Mission there are 2,700 members and these own 66 Church buildings. Many congregations are forced to worship in the schools or in the homes of the people because the Church has been unable to provide buildings for them.

In addition to the work of the Indian Mission in Oklahoma, the Home Department of the Board of Missions maintains one missionary among 1,400 Nez Perce Indians living on the Fort Lapwai reservation in Idaho. This is a new mission, but since 1918 a strong congregation has been built up. The Nez Perces are good Indians. Many are Christians and it is said that the unconverted among them are referred to as "pagans."

Other than the Churches above mentioned we maintain but one institution for the service of the Indians. This is the Willis Fulsom Training School which was built by the Centenary in 1921 at Smithville, Oklahoma. The school is in the midst of a large Indian population, 27% of whom are illiterate, and it gives an educational

opportunity to many who otherwise would be denied it. The school is always crowded with eager young people in training to become leaders among the Indians.

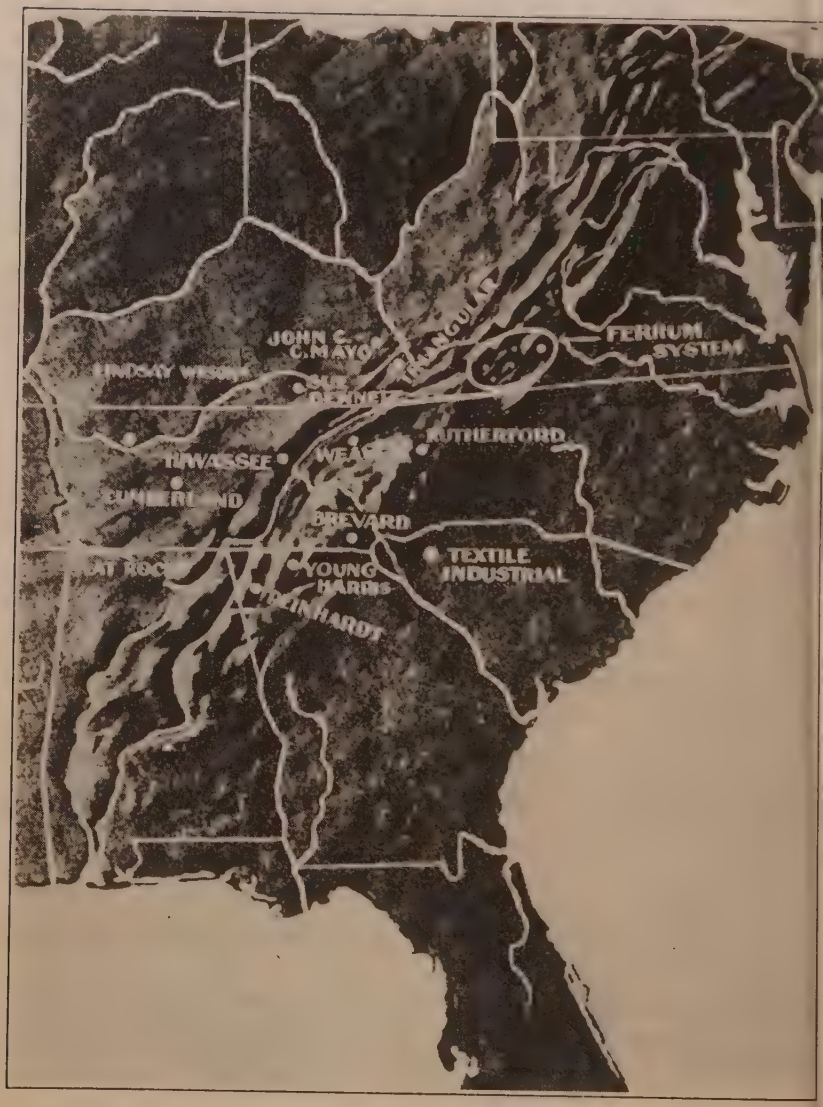
The Advance World Program

All of the missionary work of the Church among the Indians is under the direction of the Home Department of the Board of Missions, General Work. The salaries of most of the Indian preachers must be supplemented and assistance must be rendered in the building of the small Churches. The funds derived from the Centenary have not only built the Willis Fulsom Training School but have also been responsible for the development of many Churches and the conversion of a large number of the people. The sum of $10,000 remains unpaid on the Centenary askings, however, and this must be paid before additional equipment for the school can be provided.

After the Centenary this school, some of the Churches, and several pastors will be without support, since the advance work cannot all be carried on the pre-Centenary budget, and it will require new money in the sum of $10,000 annually to continue our work among the Red Men on the scale to which the Centenary has brought it.

Summary

Unpaid Centenary for Indian Work, General . . $10,000
Deficit in Annual Maintenance, General 10,000



THE APPALACHIAN MOUNTAINS, SHOWING THE LOCATION OF THE MISSION SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAPTER XXVII

MOUNTAINS

THE Appalachian Mountains stretch from the southern border of Pennsylvania to the northern counties of Georgia and Alabama, a straight distance of more than 650 miles. In the entire region there are 253 counties and a territory of 107,609 square miles; the highland region covers the whole of West Virginia and parts of Virginia, Kentucky, Maryland, North Carolina, Tennessee, South Carolina, Alabama, and Georgia. The population in all of these counties is more than 6,000,000. Ninety-eight of the counties involved are entirely mountainous and 129 of them are rural counties having no towns with as many as 2,500 inhabitants.

In the Appalachian territory, of course, there are many large cities and wide sections which are as progressive and highly cultured as any other part of America. But this is not true of the rural mountain counties. The interior is a land of isolated coves and mountain recesses, inhabited by a people who possess few of the benefits of our modern civilization. Approximately 4,000,000 people of the mountaineer type may be regarded as constituting a mission field.

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It has often been pointed out that these mountaineers are the purest Anglo-Saxon stock of America. The hills were settled largely by a sturdy Scotch-Irish people who, between 1730 and 1760, became stranded in the fastnesses of the hills. Their descendants remain there until this day. Railways, telegraph lines, good roads, modern schools, adequate Church facilities, and all the other elements of our modern life skirt the edges of Appalachia

but seldom invade the interior. There the eighteenth century still prevails.

These people are real Americans. In many of the counties a foreigner or a negro is never seen. In the whole territory only 1% of the people are foreign-born and, if we except the mining regions of West Virginia, the foreign-born element in the whole mountain population is only ½ of 1%, and in 92 counties it is 1/10 of 1% or less.

The hill people have sturdy virtues and excellent qualities of character. From their ranks have come many of the men who made America great, and the mountain boy who has a chance seldom fails to "make good." The natural resources of their country represent vast riches. In many respects Appalachia and the Appalachian folk are real assets to the country.

But they have never had a chance. They are isolated from the outside world. Their highways usually follow the course of the mountain streams and are well-nigh impassable. The people know nothing of modern methods of agriculture, forestry, stock-raising, or mining, and their lot is constant toil, dire poverty, and deep ignorance.

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The responsibility for redeeming the life of the hills rests upon the Church. Education and religion are the supreme needs, and the States will not provide the one and cannot provide the other. The mission schools which the various Christian denominations maintain in the mountains are doing practically all that is being done to adequately train the youth of that inland region. There are perhaps two hundred denominational and independent schools in the mountains, the former outnumbering the latter ten to one. The relative quality of these Church schools is indicated by the fact that in some places the

unworthy public schools have gone entirely out of business, the public funds being turned over to the Church schools.

Education is the supreme need of the Appalachian people, a Christian education which will banish their illiteracy and correct their false religious notions without suppressing those inherent spiritual qualities which constitute their chief value to the country as citizens.

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The educational situation in the mountain region is deplorable. The public school is usually a one-room mountain cabin and the teacher is seldom adequately prepared to give instruction. According to the 1920 census, there are more than 600,000 persons in this section above 10 years of age who are unable to read or write. One-fourth of the mountain children between the ages of seven and thirteen years do not attend school.

The United States Bureau of Education is responsible for the statement that the children attend school on an average of only 46 days in the year, and that the average mountaineer actually has not had schooling equivalent to that of a child who has completed the fourth grade in a city school. The average length of the school term is 112 days and the average annual salary received by the teachers is about $237. When the government survey was made, the annual expenditure for the education of each child in the mountain counties was only $4.79, while in the entire United States it was more than $16.00.

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In the matter of religion the situation in the mountains is equally deplorable. When a well-known mountain

educator was asked to name the things which most depraved the people his reply was, "Moonshine whiskey and hardshell religion." The men who settled these hills were largely stern Calvinists and their children have degenerated into hardshell fatalists. "They are the joy of the holy-roller propagandist, the favorite foraging ground of the Mormon elder, the most promising field of the Russellite tract distributor."

Every fantastic "ism" afloat finds lodgment in the hills and here we find doctrinal lines tightly drawn. Multitudes of the people are Baptists of the "Primitive," "Hardshell," "Landmark," and "Two-Seed-in-the-Spirit Predestinarian" variety. They are sternly and unalterably opposed to Sunday schools, missions, and an educated or salaried ministry. Many of them are opposed to education, and the mission schools established by the great denominations meet their stern disapproval. In their dismal ignorance and fatalism these people believe that "what is to be will be." True spirituality and morality mean little to them, but important points in their doctrine are the origin of Melchizedek, the validity of baptism performed in running water, the propriety of using a musical instrument in worship, and similar trivial details.

It is easily apparent that the Southern highlander and his children need the full ministry of the Church and the broad culture which it represents. They need to hear and be uplifted by the real Gospel, which must supplant the caricatures preached by their narrow sects. They need education not only in the ordinary subjects of the schools, but they must have a full program of industrial training which will enable them to conserve their resources, reclaim their country, and transform the mountain region into a section commensurate in all values

with the other parts of our country. If these things are to be given to the Southern highlander it must be through the instrumentality of the Church.

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The Methodist Episcopal Church, South, feels a special responsibility in the premises because Appalachia lies in the heart of its territory. The Church has accepted this responsibility and maintains among the mountain people a varied activity. This activity is evangelistic and educational. Our Churches are established in all of the mountain counties, and in strategic places where adequate local support is not forthcoming it is supplemented by the missionary agencies. By supplementing salaries hundreds of pastors are kept at work on mountain circuits. The funds necessary to supplement salaries come largely from the Centenary and are administered mainly by the Boards of Missions of the local Annual Conferences. The Home Department of the General Board of Missions, however, in connection with its sustentation program, contributes to the support of nearly 50 preachers in the highland regions of West Virginia, Kentucky, and Tennessee.

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In order to train leaders among the mountain population and give to the young people educational advantages which public schools do not offer them, the Methodist Episcopal Church, South, maintains a large number of mission schools. These are for the most part academies offering a standard High School course, with industrial features such as agriculture, forestry, domestic science, dairying, engineering, and carpentry.

The following are the Methodist mission schools of Appalachia: Ferrum Training School, Ferrum, Vir-

ginia; Flat Rock High School, Flat Rock, Alabama; Hiwassee College, Morrisville, Tennessee; Lindsay-Wilson Training School, Columbia, Kentucky; Reinhardt College, Waleska, Georgia; Rutherford College, Rutherford College, N. C.; John C. C. Mayo College, Paintsville, Kentucky; Young Harris College, Young Harris, Georgia; Weaver College, Weaverville, N. C.; Cumberland Mountain School, Crossville, Tennessee; Sloan-Hendrix Academy, Imboden, Arkansas; Brevard Institute, Brevard, N. C.; and Sue Bennett Memorial School, London, Kentucky.

The Sloan-Hendrix Academy is not located in the Appalachian Mountains but in the Ozarks. Conditions in these hills are similar to those in Appalachia although they do not appear in such an exaggerated form. Brevard Institute and Sue Bennett Memorial School are maintained outright by the Home Department of the Board of Missions, Woman's Work. All of these institutions are rendering a most valuable service in educating the boys and girls of the mountain country.

The Advance World Program

Each of the mountain mission schools mentioned above have received substantial aid from the Centenary and have thus secured buildings and equipment which enables them to serve a wider constituency and train many more young people. The Centenary program has not been completed, however. Owing to the delinquency in Centenary payments there remain unpaid appropriations for the schools of the Department of General Work in the sum of $214,000. The Centenary likewise owes to Brevard Institute and Sue Bennett Memorial School, maintained by the women, $15,577. On account of the poverty of the mountain people these schools must receive

missionary assistance in order to carry on their work and it is therefore imperative that the Centenary appropriations be paid at once.

If these askings are paid it is believed that the schools now assisted by the Department of General Work will, with the support given them by the patronizing Annual Conferences, be able to carry on their work without further connectional aid. It will still be necessary, however, to maintain missionaries among the people and provide scholarships for promising mountain boys and girls. An adequate program of this character cannot be carried out on the regular budget of the Board of Missions. It will be necessary to raise at least $8,000 per year in new money to prevent the curtailment of mountain missions. This is an exceedingly small sum in view of the vast policy of work being carried on and it is certain that the Methodists of the South will provide it.

Summary

Unpaid Centenary for the Mountains, General	**$214,000**
Unpaid Centenary for the Mountains, Women	**15,577**
Deficit in Annual Maintenance, General	**8,000**

Bethlehem Center, Nashville, Tennessee.

CHAPTER XXVIII

NEGROES

THERE are nearly 11,000,000 Negroes in the United States and 80% of them are in the South. In the South almost one-third of all the people are colored, while in the North and East the average is less than 2% of the population. Both Mississippi and South Carolina have more colored people than whites, and in two Mississippi counties 90% of the inhabitants are Negroes. We thus see that the race problem is distinctly a Southern problem, and it would seem that the primary responsibility for the evangelization of the colored people rests upon Southern Churches.

The Methodist Episcopal Church, South, has gladly accepted that responsibility and labors energetically for the redemption of the colored man. This has always been true. Although frequently criticized as entertaining race prejudice, our Church has doubtless done more for the salvation of the black man than any other white denomination in the world.

When we remember that a few generations ago the forefathers of the American Negro were African barbarians and that the race was freed from slavery within the memory of many persons now living, we realize that these people have made wonderful progress in all the avenues of civilization. But when, forgetting the immediate past, we look at their situation today we find it deplorable enough. Outstanding leaders have been developed, towering above the rank and file as a great mountain peak rises above the valley, and these examples give us encouragement concerning the future of the race. Yet it remains true that the mass of our black fellow

citizens are living in the most degrading and abject poverty, ignorance, and misery.

The census of 1920 shows that 22.9% of all the Negroes in America over ten years of age are unable to read or write, a percentage which has fallen from 30.4% since 1910. Illiteracy is higher in the rural sections than in towns and cities, as it is also higher among the Negroes over twenty-one years of age than among the children. The extent of this ignorance may be realized when it is recalled that among our native whites only 1.6% are illiterate.

The situation is much worse in the South than elsewhere. In the Southern and Southwestern divisions illiteracy is above 26%; in all the other divisions it is 6.6%. In Louisiana it is 38.5%; Alabama, 31.3%; Mississippi, 29.3%; South Carolina, 29.3%; Georgia, 29.1%. But even these statistics do not adequately portray the real educational backwardness of the Negro in the South, for hundreds of thousands of those who are classed as literate because they can read or write are but slightly above the illiterate stage. All Southern people are well aware that a large majority of the colored people are densely ignorant, possessing only the most elementary rudiments of education.

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In 1844, when American Methodism was divided over the issue of slavery, the Southern branch had 125,000 Negro members. This, it has been frequently recognized, was "a larger number of practically heathen converts than all the missionary societies of America had gathered upon all the fields of the heathen world." In its evangelistic work among the slaves, known as "the plantation missions" and led by Bishop Capers, the Methodist Episcopal Church, South, performed a

missionary service without parallel in American history.

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When the Civil War broke out we had more than 200,000 Negro members, and during that great struggle, although the South was invaded by the enemy, the Church disrupted, and all the people practically pauperized, the Methodist Episcopal Church, South, raised and spent nearly $350,000 for Negro evangelization. It is doubtful whether in the whole history of the Christian Church this record of sacrifice and devotion can be equalled. It is certain that the work of Southern Churches among the slaves prevented an outbreak among the Negroes during the Civil War which would have resulted in unimaginable horror.

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After the war the Methodist Episcopal Church, South, realizing that the Negro could best develop by bearing his own responsibility, set apart most of its colored members into a separate Church, known as the Colored Methodist Episcopal Church. This did not, of course, mean that the white Methodists cut their colored members adrift. The Negroes were given a Church of their own in order that they might develop along the lines of their own genius, but the white people solemnly covenanted to render them all possible assistance and to stand in the relation to them of the Mother Church. That relation has been sustained from 1870 until this day.

A few Negroes still remain in the Methodist Episcopal Church, South. A small number are members of some of our Churches in this country. In Africa, of course, our total membership is Negro, while in Cuba and Brazil Negroes join our Churches without discrimination. But

for the most part our service to the race is rendered t the Colored Methodist Episcopal Church. This Churc today has 370,000 members, 3,500 Churches and 2,60 preachers. Its organization and activities are patterne after those of the Methodist Episcopal Church, Soutl

One of the chief elements of its work is its large educa tional program. The Church has eight educational insti tutions as follows:

Lane College, Jackson, Tenn.
Texas College, Tyler, Tex.
Miles College, Birmingham, Ala.
Mississippi Industrial College, Holly Springs, Miss.
Haygood Normal and Industrial Institute, Pine Bluff, Ark.
Oklahoma Normal and Industrial Institute, Boley, Okla.
Williams Industrial School, South Boston, Va.
Thomasville High School, Thomasville, Ala.

Through these schools the Colored Methodist Episcopal Church is producing leaders for its own work and also sending out trained Christian men and women to be uplifting forces in the colored life of the South.

What We Are Doing For the Negroes

As stated above most of the activities of our Church for the colored people in the South is done through the Colored Methodist Episcopal Church, our missionary agencies aiding and strengthening the work of this Church in every possible way. There are a few exceptions to this rule, particularly in the case of our Woman's Work. The following is a summarization of the activities of the Home Department of the Board of Missions for the Negroes:

1. Paine College, Augusta, Georgia. This is the only institution of learning for Negroes in which we have any

property interest. It is owned jointly by the Methodist Episcopal Church, South, and the Colored Methodist Church, and the two denominations share in its support and government. The President has always been a white man and the faculty is composed of both whites and blacks. The Centenary appropriated $250,000 for Paine College and it is being developed as a great center for the training of teachers for the colored race. This institution owns a large and valuable campus with twelve buildings.

2. Regular aid is given to the schools of the Colored Methodist Episcopal Church mentioned above. Bible teachers are supported in Arkansas Haygood College, Lane College, Miles Memorial College, Mississippi Industrial College, and Texas College.

3. The sum of $10,000 per year is appropriated to supplement the salaries of missionary pastors in the Colored Methodist Episcopal Church. Assistance is thus given to 110 such pastors in strictly missionary territory.

4. A Summer School for colored pastors is also maintained annually. This is similar in every respect to the summer schools for our own pastors. The sum of $45,000 per year is appropriated for this purpose and this amount not only provides a standard course of study under competent instructors, but also enables 150 colored missionary pastors to attend.

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In addition to the activities above itemized, the women of the Methodist Episcopal Church, South, are doing work among the colored people as follows:

1. Bennett Hall, Augusta, Georgia. This is an annex to Paine College and is maintained for Negro girls, 95 of whom live in this dormitory. It was erected in 1913 at a cost of $60,000.

2. Bethlehem Houses. The social service institutions maintained by the women for colored people are known as Bethlehem Houses, and they correspond in a general way to the Wesley Houses which are operated for the white people. Bethlehem Houses are now open in Nashville, Chattanooga, Augusta, and Birmingham. A staff of salaried workers is maintained in each of these houses and the services of a large number of volunteers are also utilized. The activities usually include day nurseries, clinics, kindergartens, playgrounds, clubs, classes and similar service. At Augusta a day school for Negro children is conducted. The institution at Nashville is notable for its work. Here is maintained a dormitory for students who are being trained for Christian social service. Three hundred boys and five hundred girls are in the various clubs and classes, 400 are enrolled in the Daily Vacation Bible School, 300 babies are given medical attention each year, and about 4,000 patients are treated annually in the clinic.

The Advance World Program

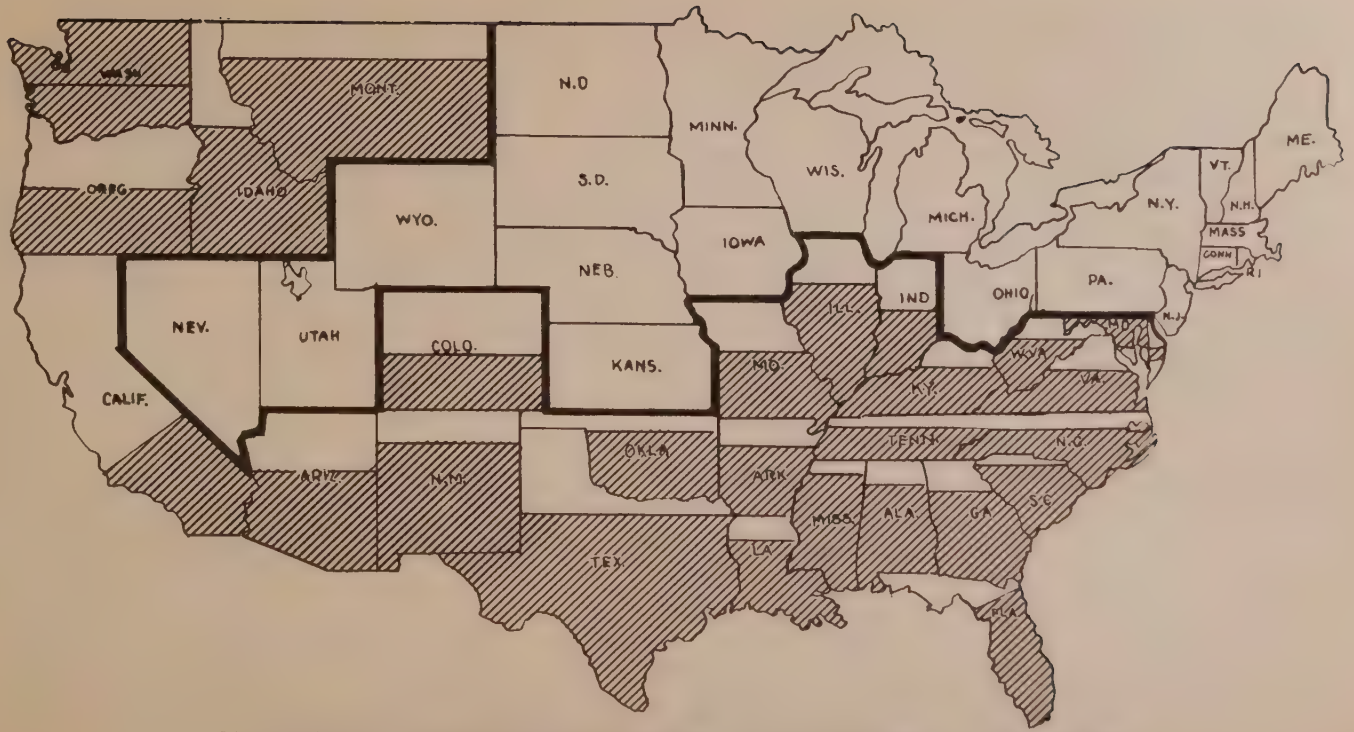
The Centenary meant much to our Negro work. It built the Bethlehem House at Nashville, provided an endowment for Paine College, and gave assistance to the schools of the Colored Methodist Church. Its program is not finished, however. There remains due on the unpaid askings for the Negro work of the Home Department, General Work, $262,436. This is the largest sum due to any section of our Home work, and without it Paine College and the other institutions will be hindered in their development. For the Department of Woman's Work $166,528 is due from the Centenary.

The funds for the maintenance of our Negro work do not come from the regular budget of the Board of

Missions but from a special assessment which is laid upon the Church by the General Conference. This assessment is $60,000, but the income from it is only about $40,000 per year. In view of our large program this is a small amount, and since new avenues of service have been opened by the Centenary it is entirely inadequate. If our Negro work is maintained without retrenchment it will be necessary to supplement this assessment by raising $15,000 per year for the Advance World Program.

Summary

Unpaid Centenary for Negroes, General	**$262,436**
Unpaid Centenary for Negroes, Women	**166,528**
Deficit in Annual Maintenance, General	**15,000**



MAP SHOWING PROPORTIONATE RURAL AND CITY POPULATION IN THE STATES OCCUPIED BY THE METHODIST EPISCOPAL CHURCH, SOUTH. THE SHADED PARTS REPRESENT THE RURAL POPULATION.

CHAPTER XXIX

RURAL

THE Methodist Episcopal Church, South, is now, and has always been, a rural Church. We have nearly 20,000 local Churches and of these at least 15,000 are in villages or the open country, attached to circuits and served by part-time pastors. This is true in spite of the rapid progress being made by the cities in our territory and the growth of the Church therein. Although we are at the present time experiencing our greatest development in the cities, it still remains true that the overwhelming majority of our constituency is in the country.

It is natural that this should be so because the South and Southwest, notwithstanding the phenomenal growth of the cities, are still predominantly rural. While New England is nearly 80% urban the South is 75% rural. In Mississippi nearly 87% of all the people live in communities having less than 2,500 inhabitants and in the whole South 24,000,000 people live in such communities, 21,000,000 of them being in the open country or in villages too small to be incorporated. Although the South has only one-fourth of the land area of the nation it has half of the farms, and it is said that half of the country Churches in America are in the South.

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These country Churches have made the moral fibre of our nation, and in them have been cradled the homely virtues that have made our country great. Out of them have come and still come the preachers and missionaries

of the Church. The last investigation disclosed that 66% of all the preachers in the Methodist Episcopal Church, South, came from the homes of farmers and 11% came from the homes of other preachers, most of whom are in the rural sections. If we add to this 77% all of those that came from the small rural towns and villages, we find that the country district supplies nearly all of the ministers. This is a matter of common observation, and while the ratio may be expected to change somewhat with the growth of the city Church, it still remains true that in the production of Christian workers the country Church is strategic. Therefore any neglect of the country Church, or any influence that works it injury, is exceedingly dangerous to the denomination.

An interesting illustration is the recent history of the Southern Baptist and Southern Methodist denominations, these two being the controlling religious organizations of the South. As late as 1890 the United States religious census showed the numerical strength of these two denominations to be about the same, the Methodists leading and having more members in half the states. By 1906, however, the Baptists had taken the lead in all the states save Virginia and today outnumber the Methodists by a million members. This Baptist advance occurred chiefly in the rural sections, for the last religious census revealed the fact that the Methodists outnumbered the Baptists in the large cities of the very states wherein the Baptist strength greatly exceeded the Methodist. During the period mentioned the Methodists have been developing their great city congregations and maintained no connectional rural policy, while the Baptists have concentrated on the country and made their "appeal to the common man."

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At the present time the country Church is not holding its own. It is, indeed, decaying. The casual traveller through the rural sections of any part of the country will find a large number of small Churches abandoned and given over to bats and owls. Yet the territory surrounding these dead Churches is thickly populated, for the population of our rural territory is constantly growing even though such growth does not keep pace with that of the cities.

Even when the rural Churches have not been abandoned it is almost universally true that they are making no progress commensurate with the development of the general life of the community. Many of the counties now have trained experts who supervise agriculture. Consolidated rural schools are springing up all over the country. Agricultural colleges are filling our states with educated farmers. Telephones have been installed in nearly 40% of the rural homes of the country, while nearly one-third of our farmers own automobiles.

In the midst of this great advance the rural Church has for the most part either died or stood still. Its program of work remains what it was fifty years ago. Surveys have shown that 10% of all the rural congregations in the South do not own buildings of any kind. Ninety per cent of all the buildings owned are of wood, and 80% have only one room and are lighted with oil lamps. Nearly one-fourth of them receive outside financial assistance; in some instances Churches have been aided for fifty years, while one-third of those investigated have received assistance for more than ten years. One-fourth of them do not even have Sunday schools, and of those existing only two-thirds are kept open the entire year. Half of the Southern

counties studied had not sent a person into professional Christian service for ten years.

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This situation holds good in the Methodist Episcopal Church, South. Investigations by the Home Department of our Board of Missions have revealed some deplorable situations in various sections of our territory. In many counties half of the rural territory has no Churches while other sections show a large number, many of them, even of our own denomination, occupying the same parish and in competition. In one county there are seven Methodist Churches within six miles of a certain town while many communities in other sections of the same county have no religious advantages whatever. In the town just mentioned there are five Churches, the total value of which is not more than $15,000, while the monuments in the cemetery are valued at $25,000. This rural village has spent nearly twice as much for the dead as for the living.

Our territory is literally covered with dead Methodist Churches; indeed, the number of abandoned Churches is 10% of the number living, a total of nearly 2,000. Why were they abandoned? The casual observer might reply "Because the members moved away," forgetting the fact that if some people moved out others moved in. An intensive study of a large number of abandoned Churches has shown that only 6% of them were absorbed by other Methodist Churches and scarcely 25% of the members united with other congregations after their own disbanded. Lack of financial support killed 26% of them and a lack of pastoral oversight, which was due mainly to

a lack of financial support, was responsible for the death of 11% of the others.

In a study of 22 counties of Tennessee, 986 country Churches were located and it was found that 175 of them had been abandoned. In these counties more than 60% of all the preachers followed other occupations also. In Houston County, Texas, 22 abandoned Methodist Churches were found, and their death left two-thirds of the county without Methodist influences; it is said that most of the crimes are committed in the section where the majority of the dead Churches are found.

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What are the causes of the decay of the country Church? The first that may be mentioned is the lack of financial support. Our country people are not poor, but they are untrained in the principles of Christian stewardship and do not give to their Church sufficient funds to support it. This means that they cannot have the full-time service of a pastor, and such pastors as they do have are often untrained men. As pointed out above, most of our Churches are on circuits. They have preaching services once or twice a month. The pastor is a non-resident in most cases and so the people have little of his personal ministry and oversight. Being an untrained man he is not always able to project and carry out modern Church programs or hold the allegiance of the young people in the various communities.

This leads to another cause of the decay of the country Church, namely, its lack of an adequate program. In the midst of the revolutionary changes in country life the Church can scarcely hope to retain its influence with a program which has not changed in any essential in half a century. The country people need leadership. Com-

munity programs need to be worked out. Recreational and cultural life need to be encouraged and supervised. And in order to be the controlling institution in the community the Church program should include all of these elements.

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Another cause is the shifting of the rural population. Gradually the proprietors are removing from the farms to the near-by towns and tenants take their places on the soil. The proprietors were usually members and supporters of the Church, but the Church has not succeeded in reaching the tenant farmer. Therefore the shifting of the population means the death of many country Churches, even though the communities remain thickly settled. In this situation the Church must adopt some program of service and evangelism that will reach the tenant class.

The "croppers" and "share" tenants are the poorest and most unstable class of farmers. They own little or nothing in their own right and are victims of absentee landlordism. They drift from farm to farm and community to community, not infrequently moving every year. Permanent institutions can scarcely be built on this class. Yet this is the very class that is most numerous in the South and Southwest; of 1,592,131 tenant farmers, 1,212,315 are either share renters or croppers, there being about equal numbers of each. The farms operated by tenants are small, averaging about eighty-seven acres in the South and Southwest, or about half as large as the farms operated by owners and one-tenth the size of those operated by managers. For our present purpose it is significant that in this section considerably more than half of the farmers reported had, at the time of the last United States Census, been on the land they then occupied less

than four years, while nearly one-third had been located only one year or less.

That such a situation constitutes a vexing problem for the Church is at once apparent. The results of evangelism among these tenants may be dissipated in a quadrennium by the steady shifting of the people. Yet it should not be impossible of solution. The tenants seldom move far, and always others take their places. Given a trained leadership in the country Church and an efficient superintendency over or cooperation between the Churches and the circuits of a given area, the moving members could be followed and transferred so that they need not be lost.

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The crux of the situation, however, is not the difficulty of keeping track of the tenants after they have been won, but of winning them in the first place. The country Church is not reaching them. The surveys of the Interchurch World Movement showed that the percentage of tenants among farmers almost invariably was greater than the percentage of tenant farmers in the Church membership. There is in fact a decline in the Church wherever there is a high rate of farm tenancy.

The tenant farmers are in need of help, not alone from the Church, but also from the nation. They are not antagonistic to the Church, but in their ignorance and poverty they feel that it is not for them. Tenancy, illiteracy, and a low ratio of Church membership usually go hand in hand. Frequently fanatical sects build on this ignorance and reap a rich harvest. There is here a great demand and opportunity for the most intense evangelistic activity coupled with an efficient plan to conserve its immediate results.

What We Are Doing In the Country

It is not putting the case too strongly to say that the situation is desperate with the country Church. It is slipping, and if we permit the decadence to continue Methodism will eventually be eliminated from the rural section. The Board of Missions is cognizant of the situation and has adopted a rural policy which is not surpassed in quality by that of any other denomination in America. This program is in its entirety a product of the Centenary. Before this movement we took no connectional cognizance of the fact that the country Church needed help, but in the past few years some remarkable achievements have been witnessed. The various elements in the rural program of the Home Department of the Board of Missions are as follows:

1. Certain districts have been selected and designated as "demonstration districts." An appropriation has been made to each and the presiding elder has been asked to use the money in working out and putting into operation some plan that will solve the various problems of the rural Church. The Home Department of the Board of Missions has cooperated with these presiding elders. It is proposed to pursue this policy for some years and then give to the Church the results achieved in the various districts, thus providing for all districts an adequate country Church program.

In these "demonstration districts" large liberty is permitted in adjusting the program to the local situation. Usually a preliminary survey has been made and the district has been mapped so as to show the active and abandoned Churches and the sections where Methodist Churches are needed. Evangelistic campaigns have been put on with a view to reviving the dead Churches

and establishing new congregations, while financial assistance has been rendered in the building of new Churches.

Some remarkable results have already been secured. In a district in South Georgia it was found that only seven of the 102 Methodist Churches had two services each Sunday. In one county of this district it was discovered that 57 Churches of all denominations had only 27 pastors, 22 Sunday schools, and 9 young peoples' organizations. The average member paid only $1.12 per year to the Church. In this county the courthouse and jail cost $210,000 while all the Church property combined cost only $87,800. The expenses of the courts for one year were $47,700 while the total Church expense was less than $35,000. During 1923 the number of people uniting with all the Churches combined was less than 40% as large as the number charged with crime.

In a North Alabama District 11 different varieties of Baptists were found in one county. Here were 25 abandoned Methodist Churches, and in three years 13 of them were re-established. In a North Arkansas District 49 abandoned Churches were found and 6 were revived in one year.

2. A number of "demonstration charges" were also established and the same general procedure is followed. With the small appropriation made the pastors of these rural Churches are endeavouring to develop community Church programs. Some of these have already become noted and have made wonderful records. The result of these experiments will also be given to the Church for the inspiration and guidance of other rural pastors.

3. Chairs and extension courses in rural Church leadership have been established in Southern Methodist University, Hendrix College, Birmingham-Southern College, and Central College. It is hoped that other such

chairs may be founded in connection with various institutions of learning, thus offering to young preachers and students who will later be laymen a training in modern methods of country Church work. It is expected that the professors occupying these chairs will not only teach in the classroom but also spend a certain part of their time in the field cooperating with the presiding elders and pastors in solving the problems of the rural Church.

4. In order to make a similar training available to the country preachers who may not attend the colleges a large number of Rural Life Institutes are held. In these country districts the pastors meet for two or three days, and, under the guidance of trained men, consider their various problems. These Institutes are extremely serviceable to our rural preachers.

5. The Woman's Department of the Board of Missions has also taken a hand in the rural problem and has already launched work in three country districts. In each of these a woman worker is supported. She travels the district by automobile, visits the pastors and Churches, trains and organizes the women, and renders an invaluable community service. One of these workers has been able to establish Bible courses in a consolidated rural school; the school authorities cooperate most heartily and the teacher gives religious instruction in the classroom to most of the pupils.

The Advance World Program

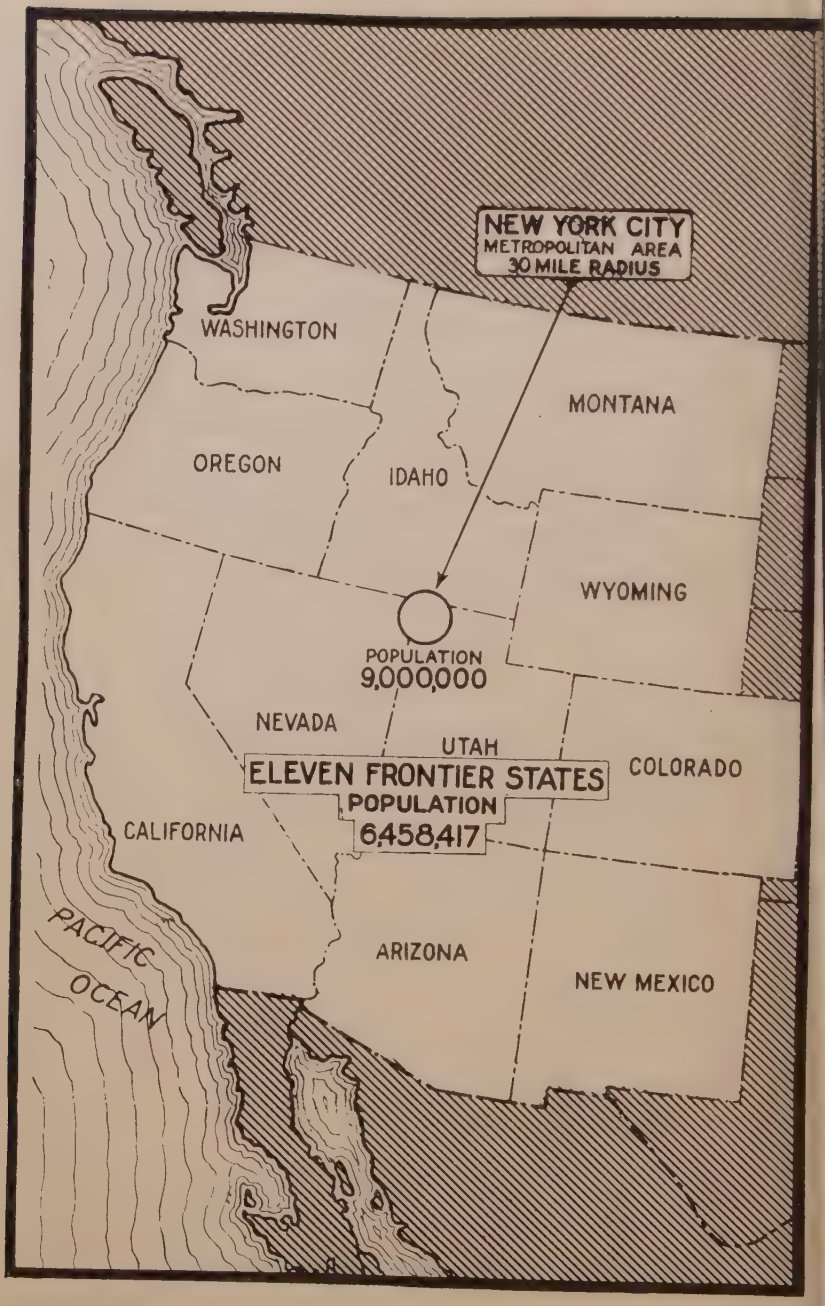
The work outlined above constitutes a vastly important activity for the country Church. Nothing like it was ever attempted by the Methodist Episcopal Church, South, before. It is all a product of the Centenary and it can be carried on only as the Centenary pledges are paid.

There is a deficit in the Centenary askings for this form of service of $29,500 for the Home Department, General Work. There is no hope of long maintaining this type of activity unless this money is received.

But what will become of our rural program after the Centenary? There is but one answer. New money must be secured to support it or it must be entirely abandoned. Nothing is available for it in the regular budget of the Board of Missions. It will require for its continuance $20,000 per year. In view of the importance of the rural Church and the distressing situation in which we now find it, surely Southern Methodists will not consent to the total elimination of the only connectional program we ever projected for its assistance.

Summary

Unpaid Centenary for Rural Work, General . . . $29,500
Deficit in Annual Maintenance, General 20,000



THE REMAINING FRONTIER. NEW YORK CITY ALONE HAS THREE AND A HALF MILLION PEOPLE MORE THAN THE ELEVEN STATES OF THE FAR WEST.

CHAPTER XXX

SUSTENTATION

BY Sustentation Work is meant paying or supplementing the salaries of preachers in mission territory. It is therefore one of the fundamental lines of service rendered by any Church, since it means the extension of the Kingdom among and preaching the Gospel to people who otherwise could not hear it. Just as conditions in a heathen nation makes it necessary for Boards of Missions to assume the entire support of foreign missionaries, so conditions in certain parts of our country today make it incumbent upon the Church to sustain preachers by outside aid or else leave these sections without an adequate religious ministry.

In the Methodist Episcopal Church, South, every Annual Conference, through its local Board of Missions, appropriates large annual sums to the support of missionary pastors within its own borders. But in certain parts of our territory the mission fields are so great that the Annual Conferences cannot cope with the situation and it is therefore necessary for the General Boards of Missions to lend a hand.

Connectional Sustentation Work is carried on in certain of the border conferences where the presence of other branches of Methodism result in a weakening of the local strength of each, and also in the Far West where the field is so great in extent that all denominations combined can scarcely evangelize it. It is in this territory, in the Southwest and along the Pacific Coast, that most of the Sustentation Work of the Methodist Episcopal Church, South, is done.

When American Methodism was divided in 1844 it was on the basis of the historic Plan of Separation which provided that neither the Northern nor the Southern branch would project work in the territory of the other. The West was not involved in this arrangement, however, for the very simple reason that this territory was not then a part of the United States and Methodism had not been introduced there. At the time of the division of Methodism our country was bounded on the West by the Louisiana Purchase, the extreme western limit of which fell through the present states of Montana and Colorado. Texas, New Mexico, Arizona, Colorado, Idaho, Nevada, Utah, Oregon, and Washington, have all been added to our domain since that time, and consequently this territory has always been an open field for both branches of Methodism.

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If it be asked why Southern Methodism maintains missionary work in the West and Northwest, a sufficient answer would be that there is the greatest spiritual need of America. Religion declines as we travel westward. According to the latest United States religious census, 47% of all the people in New England are Church members and in the Middle Atlantic States 44%. West of the Mississippi River, however, the percentage drops below 38 and on the Pacific Coast it is only 24. In the United States as a whole 61% of all Church members are Protestants, while in the West and Northwest only 40% are Protestant, 60% being mainly Roman Catholics and Mormons.

Let us look at some further facts which prove our western country to be virtually a mission field. In Montana the Protestant membership is only 8% of the total population, in Idaho 11%, in Oregon 17%, in

Washington 18%. Nearly three-fourths of all the people in these states have no religious affiliations whatever. According to the United States census, from which these figures are all taken, there are only 12,000 Protestants in Utah out of a total Church membership of 280,000; the strongest denomination is the Presbyterian, having only 2,200 members in the whole state. Nevada has but 4,000 Protestants, the strongest denomination having only 1,200 members. There are 340,000 people in Arizona and in this entire group there are only 97,000 who profess any religious affiliation of any kind and only 20,000 of these are Protestants. There are 91,000 Mormons and Roman Catholics in Idaho, while all other religious organizations combined have only 44,000 members. In New Mexico Catholics and Mormons number 179,000 while the Protestants number 31,000.

The Religious Census of 1916 revealed four entire counties in Texas in which there were no members of any religious organization, either Catholic, Mormon, Jewish, or Protestant, and there was one such spiritually destitute county in California. Utah had eight counties with no religious people save Mormons, Arizona had two in which there were none save Mormons and Roman Catholics, and in Nevada there was a county having but nine professing Christians, one Episcopalian and eight Roman Catholics. In San Francisco there are heathen temples dedicated to the worship of idols and false gods that are as strong as many of the Christian Churches and in this same city the telephone directory lists three times as many Christian Science practitioners as preachers, priests, rabbis, and Mormon elders combined. While such conditions do not, of course, prevail in all the counties of the West, they illustrate the general truth that this

section of our country is a vast mission field which calls to all of the Protestant forces of America for evangelization.

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The Northwest, the West, and the Southwest have in recent years made remarkable progress in every way. This section's wealth is enormous. The general culture of its native inhabitants compares favorably with that of any section of the world, but spiritually and religiously it has made no such progress. The people are educated and prospering, but vast multitudes of them are Godless and have no appreciation of spiritual values. The menace of the West is not that of any ordinary form of degradation but that of a refined and cultured Godlessness. The great West must be saved through the promulgation of the Christian gospel.

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For many years the Methodist Episcopal Church, South, has been struggling with the missionary problem of the western portion of America. But the field has always been too vast for our resources. With the Centenary movement, however, came larger funds and additional workers, and as a result the Church has gone forward by leaps and bounds. These Centenary years have illustrated what can be done in the evangelization of the West if the Church will provide adequate funds and evangelists.

In one quadrennium we established thirty new pastoral charges. In Arizona the number of pastoral charges has been trebled and the membership has been multiplied by four. In New Mexico our membership has doubled; in northern New Mexico we had nothing before the Centenary but in four years we succeeded in establishing fifteen pastoral charges and opened up

an entire new district among a people only 7% of whom belong to Protestant Churches. The Centenary movement has enabled our Church to occupy for the first time some of the most important cities in the West, such as Glendale, California; Tucson and Bisbee, Arizona; Las Vegas and Clayton, New Mexico. It is not too much to say that if the Centenary program is completed and the work maintained for a few more years at the Centenary level our Church in this section will be as representative as it is in the heart of the South.

Of course most of the preachers in this section must be regarded as missionaries and their support supplemented by the Board of Missions. In its Sustentation Work the Home Department supports 32 preachers in the Pacific Conference, 20 in Arizona, 32 in New Mexico, 38 in the Northwest Conference, and 22 in the Denver Conference, besides large numbers of others in the mission districts of Florida, North Arkansas, Louisiana, Texas, Missouri, West Virginia, Illinois, Kentucky, and Oklahoma. The complete list of these pastors and the places wherein they are laboring is too long to enumerate here, but the Sustentation Work of the Home Department of the Board of Missions is keeping hundreds of preachers at work in the unevangelized regions of our country.

The Advance World Program

In view of the remarkable achievements of the Centenary in our Home Mission fields it is certainly desirable that its program be continued. There is a deficit of $149,000 on the Centenary askings for Sustentation Work, and when this money is secured it will accomplish results similar to those achieved with the money already paid.

It is imperatively needed, and because it is not forthcoming many of our most important enterprises are on the verge of collapse. It must by all means be secured.

If after the Centenary the Board of Missions is forced to fall back on its regular budget, it will mean the immediate destruction of most of the great program of Sustentation Work now in operation. We have always made an appropriation for this work, but the budget could not possibly support the large work now under way. At least $25,000 in new money must be secured or else the Board of Missions must immediately retrench in the vitally important work of evangelizing America.

Summary

Unpaid Centenary for Sustentation Work, General	**$149,000**
Deficit in Annual Maintenance for Sustentation Work, General	**25,000**

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ALL CHURCHES TAKING PART IN THE ADVANCE WORLD PROGRAM WILL BE AWARDED ONE OF THESE SHARES, BEAUTIFULLY PRINTED IN THREE COLORS. SMALLER SHARES OF A SIMILAR NATURE FOR INDIVIDUALS WILL BE FURNISHED FREE TO CHURCHES WHICH DESIRE TO USE THEM AS A METHOD OF RAISING THE MONEY WITH WHICH TO PAY FOR THEIR LARGER SHARES.

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